UNITED CHURCH HERALD

VOL. 2, NO. 19 OCTOBER 15, 1959

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OF RELIGION

"IT COULD HAPPEN ONLY IN AMERICA"

Page 8

FROM THE CO-PRESIDENTS' VIEWPOINT

ST. JAMES United Church (Evangelical and Reformed), Havertown, Pa., was organized in a Philadelphia suburb less than fifteen years ago and on January 1, 1959 had a communicant membership of 365.

The pastor, the Rev. William K. Penn, made a tabulation of the backgrounds of the members as of that date. One hundred and nineteen, just about one-third of the total, had been received as follows: by confirmation, fifty-five; by profession of faith, twenty-three; by re-profession of faith, forty-one.

Without doubt most of these 119 had roots in one denominational background or another, but the hybrid make-up of this young suburban congregation is clearly indicated in the pastor's tabulation of those members received from other churches. He listed them as follows: Evangelical and Reformed, ninety-one; Presbyterian, forty-five; Methodist, forty; Lutheran, twenty-four; Baptist, eleven; Union or non-denominational, eight; Protestant Episcopal, six; Christian, six; Dutch Reformed, five; Evangelical United Brethren, four; Congregational Christian, three; Roman Catholic, two (perhaps more); Evangelical Congregational, one.

Accessions from Lutheran, Methodist and Protestant Episcopal backgrounds are doubly significant since in the same area there are churches of these three communions. The tabulation was published March 4, and a note appended stated that of thirteen new members received in the new year only six of them had transferred from other E and R churches. That kind of tabulation, I have no doubt, could be paralleled in thousands of communities across the country in our day. And it starts one's mind off on a number of implications.

For one thing, it is a reminder of the multiplicity of denominations within American Protestantism. Of the approximately 256 religious bodies in the United States, about 240 of them can properly be spoken of as Protestant. That they are so many is not wholly a reason for apology—they reflect that essential freedom of mind and spirit that is the genius of Protestantism, American Protestantism in particular. That they are so many indicates, however, why it is so necessary to be always re-thinking our oneness in Christ and also, wherever possible, to reduce their number by union or re-union.

It suggests also how important it is for Protestants, in the midst of their divisions but cooperating in such agencies as the National Council of Churches, to demonstrate that in a very real sense and to a very large extent they are one.

In the second place, this "melting pot" character of American churches in our time seems to indicate that the old confessional and denominational loyalties no longer have the grip they once had on Christian people in this country. Whatever else that may mean, it suggests that pastors and other Christian educators have now a wonderful opportunity to do two things: encourage an intelligent appreciation of what the great confessional traditions have each contributed to the enrichment of our full Christian heritage; and, taking advantage of that contribution, not ignoring it, build upon it a doctrinal structure that will include the best insights of each tradition and will thus reflect the biblical tradition in which each of the great confessional systems was so deeply rooted.

And the St. James United Church tabulation reminds us of the "scandal" (the proper synonym is "stumbling block") of our divisions, especially when viewed from mission lands. In his book *Cross and Crisis in Japan*, which traces the development of the Japanese church and gives a clear analysis of the problems it faces, Dr. Charles W. Iglehart quotes a young Japanese Christian who wrote: "My father is a member of the Holiness Church. My mother is a Methodist; my brother is an Episcopalian; my wife is a Baptist and I am a Congregationalist. Why are there such divisions in the family of God?" That's a question to pray about.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

UNITED CHURCH HERALD

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COVER STORY: In 1872, when the United States Senate was busy passing laws to block the inflow of Chinese immigrants, Hiram Leong Fong's father left China to work in Hawaiian sugar cane fields.

A few years later, a young Chinese girl left home to work as an unpaid bond servant for a Hawaiian family. The two migrants married and eventually raised eleven children.

Hiram Leong Fong, born in 1907, was the seventh child. Today he is a member of the United States Senate, the first person of Oriental parentage to become a Senator of the United States. Lawyer-financier-farmer Fong is a Congregationalist, a member of First Chinese Church, Honolulu. Photo by Honolulu *Advertiser*.

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Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

THE ROLE OF THE UNITED NATIONS .

DAG HAMMARSKJOLD

THE LAST year has been characterized by intense diplomatic activities mainly outside the United Nations although in some cases within its precincts or in informal contact with the organization.

The discussions among representatives of the three nuclear powers on a controlled cessation of tests, which were started at Geneva in the course of the summer of 1958, have continued through the year. Negotiations were also conducted in Geneva during the spring and summer of 1959 by four of the permanent members of the Security Council regarding the Berlin question and related wider problems. In both cases the United Nations has served as a host for the conferences and provided them with extensive practical assistance.

Important discussions of relevance from a United Nations point of view have been conducted among members on a regional basis also, as, for example, within the Organization of American States, the Arab League and groups of African and Asian states.

Finally, there has been in recent months an increasing number of exchanges of visits of leading statesmen for purposes of personal contact and discussion on current political issues.

This intense diplomatic and political activity has a dual significance. On the one hand it indicates that various international problems have been brought to a point where they call for renewed and urgent efforts to find a solution. On the other hand the broadening and deepening of personal contacts on different levels, to which this situation has given rise, has introduced a new constructive element, which may strengthen the hope that ways to reconciliation and to a reduction of tensions may be found.

In both respects these are the virtually unanimous evaluations voiced by governments, and they are naturally also those of the United Nations. However, from the point of view of the United Nations the development requires also special consideration for the light it may throw on its role and on the way in which the organization should serve its purposes.

While the Charter of the United Nations establishes for its main organs the primary responsibility for the achievement of the purposes of the organization, and gives access to its procedures to any state that appeals for its assistance for these purposes, the United Nations is not intended to be a substitute for normal procedures of reconciliation and mediation but rather an added instrument providing within the limits of its competence a further or ultimate support for the maintenance of peace and security.

The work of today within and for the United Nations is a work through which the basis may be laid for increasingly satisfactory forms of international cooperation and for a future international system of law and order, for which the world is not yet ripe. A development of

Arresting murals decorate the General Assembly Hall at the United Nations.

UNITED NATIONS DAY
October 24, 1959

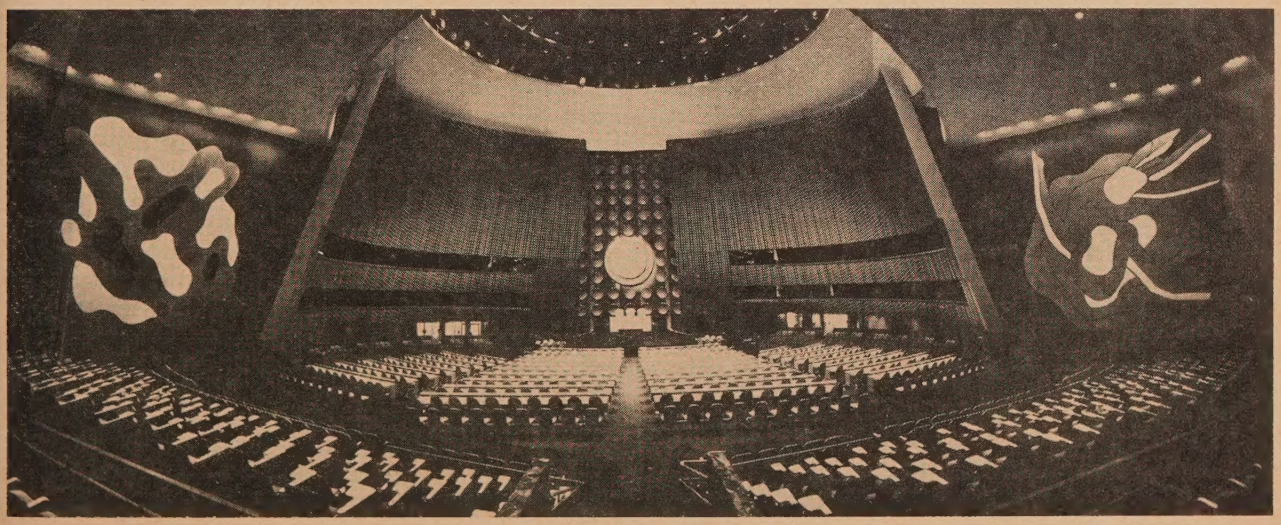
"The United Nations, although frustrated at some points because cooperation was lacking, has a notable record of achievement in its social, humanitarian and economic activities, and is providing a forum for world public opinion.

"It has played a vital part in settling disputes and in containing conflicts. Christians and Christian churches have a responsibility to support its work as it seeks to accomplish the purposes for which it was set up."

NATIONAL COUNCIL OF CHURCHES

a time when personal diplomacy on different levels has introduced a new element into international relations

special significance is the establishment of permanent delegations at United Nations Headquarters with standing senior representation there for all members of the organization. While in one sense reducing the practical importance of the public sessions of the various organs, this development has, basically, tended to give these organs greater real weight in present-day diplomacy. The public debate and the decisions reached gain added significance when the attitudes presented in public result from practically uninterrupted informal contacts and negotiations. The importance this evolution has given to the experienced work of the permanent delegations is obvious. They are today to a decisive extent pioneers in the development of international cooperation within the United Nations, giving to the work of the major organs a perspective that is not less valuable for being less publicized. *(Continued on next page.)*



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The permanent representation at U. N. Headquarters of all member nations and the growing diplomatic contribution of the permanent delegations outside the public meetings—often in close contact also with the Secretariat—may well come to be regarded as the most important "common law" development that has taken place so far within the constitutional framework of the U.N. Charter. It is to be hoped that it will continue and increase in strength.

Practical Instrument

The United Nations is the means to an end, not an end in itself. While the principle of cooperation on a basis of universality is now a definite part of international politics aiming at peace and security, this does not necessarily apply to the organization as the practical instrument for such a policy and especially not to its specific working methods. Were it to be felt that the organization with its present procedures failed to provide the best means by which this basic principle could now be implemented, we would be facing a situation where the choice would be one between revolution and evolution. We should have to choose between the creation of a new international organization, based on the principle of universality like the United Nations although different in other respects, and an evolution of procedures of the present organization that would make it a more adequate instrument for implementation of the principle. . . .

Well-known factors have in recent years tended to reduce the public role of the Security Council. However, what has been said above applies with equal force to the council. Constant talks and negotiations among and with members of the Security Council have given the council a continuing life and importance and enabled it to exert its influence during the intervals when it does not meet in public. . . .

In considering the evolution of procedures of the principal United Nations organs, attention may also be given to the developing functions of the Secretariat. There have been, in the first place, various decisions taken in recent years by the General Assembly or the Security Council under which the Secretary General has been entrusted with special diplomatic and operational functions, which he is responsible for carrying out within the wide framework laid down in the resolutions and in the U.N. Charter itself.

It should also be noted that in some recent cases of international conflict or other difficulties involving member states the Secretary General has dispatched personal representatives with the task of assisting the governments in their efforts. This may be regarded as a further development of actions of a "good offices" nature, with which the Secretary General is now frequently charged.

The steps to which I refer here have been taken with the consent or at the invitation of governments concerned, but without formal decisions of other organs of the United Nations.

The main significance of the evolution of the office of the Secretary General in the manner referred to above lies in the fact that it has provided means for smooth and fast action, which might otherwise not have been open to the organization. This is of special value in situations in which prior public debate on a proposed course of action might increase the difficulties that such an action would encounter, or in which a vacuum might be feared because members may prove hesitant, without fuller knowledge of the facts or for other reasons, to give explicit prior support in detail to an action that, however, they approve in general terms or are willing to see tried without formal commitment.

At the end of last year Cambodia and Thailand became involved in certain border difficulties, which led to a suspension of diplomatic relations between the two countries. The two governments invited the Secretary General to send a special representative to assist them in their efforts to overcome the difficulties.

After consultation with the members of the Security Council, the Secretary General acted in accordance with the invitation received. With the help of the good offices of the representative dispatched to the area, diplomatic relations between Cambodia and Thailand were resumed and the way paved to a general improvement of the relations between the two countries.

In the course of the year, most recently in August, difficulties have developed at the northeastern border of Laos. . . . *(On September 15 a four member, fact-finding subcommittee, authorized by the Security Council, arrived in Laos. Ed.)*

Water Resources

Regarding the Indus water question which for years has been one of the difficult problems pending between India and Pakistan, progress has recently been registered. With the assistance of the good offices of the International Bank for Reconstruction and Development, the two governments have moved closer toward a settlement that would open the way to a further exploitation of the water resources represented by this great river. The success of these efforts would be a valuable new element in support of the general effort of the United Nations.

In the eastern Mediterranean region the year has brought a solution to the problem of Cyprus. It should further be noted that the questions of Lebanon

(Continued on page 30)

A Prayer for the U. N.

Gracious God, who art the Father of all people from everlasting to everlasting, suffer us not to turn aside from thy guidance in the troublous times that afflict us. Look with compassion upon thy distrustful children. Impel us, we pray, to build bridges of understanding across age-old suspicions.

Grant renewed strength and insight, O God, to all who seek world peace through the United Nations. Bless those international servants who have dedicated themselves to work in council hall and on far-flung missions that the curse of war shall not again scourge the human race.

Strike from the hearts of us and of all people, we beseech thee, fear and self-righteousness and pride. Direct us in our own beloved and mighty land to have mercy and to walk humbly before thee. Show thy children, while there is yet time, how to live together in hope and peace all their days. Amen.

Mr. Hammarskjold is Secretary General of the United Nations. The full text of this report may be secured from the U.N. Photo by courtesy of the U.N.

Propaganda Bombshell?

As this issue of *United Church Herald* goes to press, morally sensitive people—increasingly apprehensive over the present nuclear and political stalemate—are pleased that the United Nations General Assembly placed high on its agenda Nikita S. Khrushchev's sweeping and audacious proposal for total disarmament. And it was reassuring to read in the United States-Soviet communiqué issued at the conclusion of the Camp David conference that "the Chairman of the Council of Ministers of the U.S.S.R. and the President of the United States agreed that the question of general disarmament is the most important one facing the world today."

The Soviet plan, outlined in what is regarded as the climactic public appearance of the Premier's American tour, specified complete and general disarmament of all nations within four years. His proposal included the abolition of all armies, navies and air forces, the destruction of all nuclear arms and missiles, and the dismantling of military bases, leaving police forces to maintain order.

Admitting that the Soviet Union is now enjoying a new propaganda field day as the result of the ebullient Premier's address, the skeptics have been busy dismissing the Muscovite plan as a grandstand play designed solely to catch the eye and to appeal to the world's yearning for peace. A propaganda bombshell in the propaganda war!

"But we ought not to pass this off as a mere propaganda stunt," protests Senator Hubert H. Humphrey, chairman of the Senate subcommittee on disarmament and a distinguished member of First Congregational Church in Minneapolis, Minn. "We should give it careful scrutiny and pursue every avenue and effort toward a meaningful disarmament program, which must include adequate inspections and controls."

The time has arrived, this co-editor is agreed, when informed people of the world must think, speak and act according to the dictates of an emergency situation of frightening dimensions. It is tragically false to assume that nuclear war is inevitable. And to say that all we can presently hope for is "the postponement of disaster" will lead inexorably to the world's obliteration.

On this knife-edge of insecurity, it behooves the United States of America with other nations of the world—assembled in the United Nations General Assembly—to face with unexampled imagination and responsibility the structural requirements of peace to the end that our age of science shall not be the threshold of total destruction but an era of peaceful and progressive coexistence. If Mr. Khrushchev and Mr. Eisenhower meant what they said, the U.N. can begin now—not next spring—serious discussions of the step-by-step approaches to total disarmament.

One may dream of a day when man will rise above his spiritual torment to the challenge of peaceful living on God's green earth. And then, to crown the ages of man's hopes, the spirit of truth and justice may enter the habitation of humankind to redeem, to restore and to join together again "the children of God that are scattered abroad" across the face of our sorry yet ever hopeful planet! This we must pray for and work for. avm

Our Lay Priesthood

We rejoice in the growing observance of the third Sunday of October as Laymen's Sunday. This is the laymen's singular opportunity—October 18, 1959—to give public witness to their faith, to pledge renewed participation in the church's mission and to rededicate themselves to the will of God.

The global situation is dynamic today with revolutionary actualities and potentialities. No nation or community lies outside its orbit. Every institution of society, every aspect of existence is feeling the effects either subtly or quite starkly. Our personalities are affected to a greater or lesser extent, some so annoyingly as to require a pacifying drug or drastic psychotherapy.

The Christian laity—when informed and committed—stands in a position to be peculiarly helpful. Laymen occupy the major outposts of human effort and struggle.

"The real battles of faith today," the World Council of Churches affirmed at its Evanston Assembly, "are being fought in factories, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationships of nations. Very often it is said that the church should not 'go into these spheres' but the fact is that the church is already in these spheres in the persons of its laity."

It is toward the ancient, basic dependence on lay leadership that the Christian movement is beginning to look again. The "priesthood of all believers," rallying cry of the Reformation, is no mere abstract doctrine. It is a functional reality that can help stave off spiritual disaster. An active and enlightened laymen's group in any church may well become an instrument of God's own grace.

When, for example, the church's sanctuary on Sunday mornings is filled with men devoutly worshiping with their families; when many are prepared to assume administrative responsibilities in church affairs and are earnestly ready to accept election to church offices both onerous and time-consuming; when the whole body of laymen is committed and pledged to practical stewardship; and when each one by the light that is within him truly seeks God's kingdom—then we can see what a true lay priesthood may become under the guidance of God's spirit. And there is something going on, something at work, we believe, from which the shape and pattern of a great united laymen's movement shall eventually emerge.

United Church Herald extends its greetings to the laymen of the United Church of Christ on Laymen's Sunday and solicits the opportunity to serve with them in their priestly vocation. avm

Hiram Leong Fong, new U.S. Senator from Hawaii, with his wife Ellyn and their four children.

"IT COULD happen only in America." Thus has the Hon. Hiram Leong Fong, U.S. Senator from Hawaii, described the course of his life, begun in the slums of Honolulu and leading now to Washington, D. C.—where, on September 15, he sat down to dinner at the White House with 100 other Presidential guests invited to meet Premier and Mme. Nikita Khrushchev.

Immigrant Parents

Born in the Kalihi section of Honolulu fifty-two years ago, Hiram Fong was the seventh of eleven children of a Chinese immigrant laborer and his bond-servant wife. Because his father's meager earnings as an indentured sugar cane worker could not stretch to provide for the large family, Hiram had to go to work at an early age to help support his brothers and sisters. He caught fish for the family's supper, sold newspapers, shined shoes, caddied and picked beans.

Though illiterate themselves, Hiram's parents sympathized with and encouraged their seventh child's desire for an education. School in Hawaii in those days meant one of the mission schools established a century before by pioneering American Board missionaries in what were then the Sandwich Islands. Young Fong enrolled at Kalihi Waena Grammar School and went on through McKinley High School and the University of Hawaii.

It was during his school and college years that he came in contact with the church and Christianity and joined the First Chinese Church (CC) of Honolulu. He also changed his given name from the Chinese Yau to the Yankee Hiram out of admiration for Hiram Bingham, one of the two Congregational ministers who in 1819 sailed from Boston bringing Christianity to the Polynesian peoples of the Pacific.

Education did not come easily for Hiram Fong. He worked continually at odd jobs to support himself and was even compelled by lack of funds to leave school for two extended periods to work in the Pearl Harbor Navy Yard and the Honolulu City Hall.

Despite these hardships Hiram graduated from the university in a record three years with high scholastic honors. He also edited his college newspaper, was a member of the debating, volleyball and rifle teams and presided over the campus YMCA. (In 1953 the University of Hawaii awarded the LL.D. degree to its illustrious alumnus and made him a charter member of its Phi Beta Kappa chapter.)

The top rung of his academic ladder was Harvard Law School in far-off Cambridge, Mass. For two years before enrolling there, Hiram worked as chief clerk of Honolulu's Suburban Water System, prudently saving his money for the great leap to the American mainland. Hiram returned to Hawaii three years later in 1935 with his law degree safely in hand.

Business Reputation

Beginning as a municipal clerk and later serving as deputy city attorney, Mr. Fong developed a reputation for practical business acumen. In 1938 he made his first venture into politics and was elected to the Hawaiian Territorial Legislature. He served in this body for fourteen years, during six of which he was speaker of the Territory's House of Representatives.

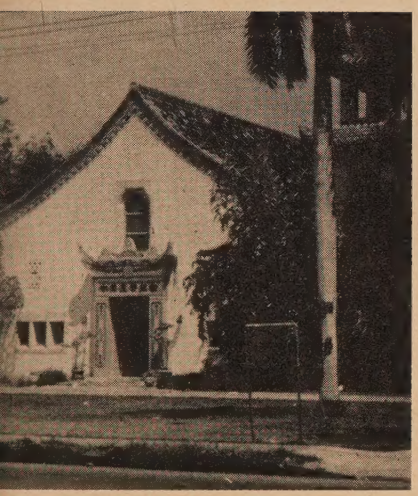
While in the legislature he appeared before the U.S. Senate Committee on Interior and Insular Affairs in 1950 in support of statehood for Hawaii — his long-time dream. "The granting of statehood to Hawaii will cost the Government nothing," he declared, "but it will assure the world that America is sincere in its desire to create a world of self-determin-

ALICE C. GORDON

Mrs. Gordon is executive secretary of the Woman's Board of Missions (CC) for the Pacific Islands. Photo of Fong family courtesy of the Honolulu *Star-Bulletin*.

"It could happen only in America"

PORTRAIT OF THE MONTH



The Fong family are active members of the First Chinese Church of Honolulu.

ing, democratic, free communities."

Serving with distinction in the Hawaiian Legislature demanded much time and energy, but his law firm—the racially cosmopolitan Fong, Miho, Choy and Robinson—became one of Hawaii's best known and reputable legal partnerships. He has also founded and is president of several finance, real estate and insurance companies.

Because his business ventures are extensive, Mr. Fong has an opportunity to employ as many as 200 young people at a time. To them all he offers a chance to move ahead as quickly as their abilities and efforts merit. He has helped many young people start businesses of their own. His associates know him as "a banker with a heart," a man of his word and a Christian gentleman of unquestioned integrity. When an extended strike among the sugar cane workers threatened the solvency of many businesses and individuals, Mr. Fong declared a moratorium on all loans due his finance company from those affected by the strike until the workers returned to their jobs and their normal incomes were restored. By this prompt and generous action many bankruptcies were avoided.

Throughout the years Hiram Fong has maintained an active and sincere interest in the Congregational Christian churches whose schools and teachers guided him through the early, formative years of his life. Since high school he has been a member of Honolulu's First Chinese Church, serving on various committees and always willing to help with special projects despite his heavy business and political responsibilities.

He has been a member of the church's board of trustees and only last year was its vice chairman. When the church initiated a building fund campaign for an education and youth center, Mr. Fong did his part by interesting businessmen in the church project. He has also been a member of the church's board of directors for many years. The Rev. Charles M. C. Kwock, minister of First Chinese Church, cites these contributions with gratitude.

First Senator

For twenty-one years Mrs. Fong, the former Ellyn Lo, has been a devoted wife and mother, as well as a gracious partner in her husband's many activities. The Fongs' four children are Hiram Jr., 19; Rodney, 14; and twins Meri-Ellen and Marvin-Allan, 11. On week ends the six Fongs like to work together on their 200-acre cattle ranch and banana farm. The entire family has the warmth and friendliness characteristic of Hawaiian and Chinese people.

Last July in an election that was filled with "firsts" Hiram Fong, running as the Republican candidate, became one of the first two U.S. Senators from the new State of Hawaii and the only person of Chinese parentage ever to be elected to the Senate.

United Church Herald pays tribute to this "man of the Pacific." So important an achievement as his reflects credit upon the Senator as well as upon the free Christian society that nurtured him. Hiram Fong is a truly inspiring representative of the Christianity and democracy at work in our fiftieth state.

Please Call Me Mister

E. WALLACE MAST

Call me Pastor, if you will,
Call me Mister, better still,
Or perhaps the High Church frill,
Even Father brings no chill.
Mister, Father, Pastor, Friend,
Names and titles without end . . .
But how that man my heart doth rend
Who blithely calls me "Reverend."

WHOEVER wrote that doggerel recognized the layman's dilemma when he addresses a clergyman. Almost anyone knows how to address a Roman Catholic priest or the rabbi of a Jewish synagogue, but what about us Protestant ministers? Is it proper to call us Reverend?

Descriptive Word

No, it is not! In the first place, it smacks of those TV Westerns and silent movies in which the clergyman so often is made to appear ludicrous or incongruous. In the second place—and more seriously—the word Reverend just won't stand alone like Judge or Doctor or Father. But it's a perfectly respectable word, and indeed an honorable title, when used correctly with a clergyman's full proper name.

Among denominations of high ministerial standards the title Reverend means that the man or woman has completed a full college or university course and has graduated from an accredited theological seminary or divinity school. It indicates, in addition, that he has been carefully examined for proof of his intellectual fitness, his moral integrity and his genuine commitment to his spiritual calling. Further, it certifies that he has received the rite of ordination. Thus the word Reverend should be, and usually is, an indication of thorough training and good standing.

However, the title is an explanation, not a salutation. Through carelessness it has come to be used alone as a noun or alone before a man's name, as Mister and Doctor are used. But the word Reverend just does not stand gracefully alone. To many of us clergymen this incorrect use of Reverend is as unpleasant as any other ungrammatical or slovenly speech—such as "he don't." I submit that most of us clergymen are relieved and pleased when you call us Mr. Brown or whatever our names are.

Lest we seem unnecessarily sensitive, let me explain how you can use the word —and properly so! If you call a Protestant minister on the telephone, you are right in asking for "the Reverend Mr. Jones." That article "the" and the Mister save the situation. To introduce a clergyman you may say: "May I present the Reverend Mr. Jones?" or "Mr. Smith, I would like you to meet the Reverend John Jones." I repeat, avoid saying just Reverend or even Reverend Jones, which is questionable taste.

There are still some sections of the country where this practice against which most of us protest is commonly accepted because of persistent usage. Webster's unabridged dictionary concedes that the word is sometimes used colloquially as a noun, but it does violate the proprieties.

Whether this unfortunate use of Reverend for Mister is due to carelessness or to ignorance, we still oppose it! The occasional clergyman who expects to be called Reverend or Rev. may need to be humored in it, but he is furthering a practice he ought to know is wrong.

When a minister has an honorary degree such as Doctor of Divinity or an earned degree such as Ph.D. (Doctor of Philosophy) or S.T.D. (Doctor of Systematic Theology), then you should call him Dr. Jones. A formal introduction, indicating his professional standing, might be: "May I present the Reverend Dr. Jones?" or "I want you to meet the Reverend Dr. Jones." It is an act of supererogation to call a clergyman Doctor when he does not have a doctorate and it certainly is no compliment! To do so is to assume the authority that only an educational institution has.

Clergymen who enjoy titles that they have not been granted least deserve them, but no Protestant clergyman should take offense if his degree is unintentionally overlooked and he is called just plain Mister. Use the title only if you are sure he possesses it. Otherwise, it is better to err on the side of restraint. Jesus himself had no other title than the respectful one of Master or Teacher, and Mister is an adaptation of the word Master.

Dr. Mast is minister of the South Church (Congregational) in New Britain, Conn. Photo by RNS.

Dignified Title

Most Lutheran and some Evangelical and Reformed clergymen are called Pastor. This is a very dignified and fitting title—and it is proper to employ it. But do not call an Episcopal minister Rector. He, too, is Mister unless he has an earned or honorary degree or unless he is of the high-church persuasion and prefers to be called Father.

A Protestant clergyman's name in the newspaper should appear as The Reverend Mr. Jones or Dr. John Jones or simply Mr. Jones. Reverend is frequently and properly abbreviated. A letter to a Protestant clergyman should be addressed to The Reverend John Jones, or The Rev. John Jones, D.D. The salutation is Reverend Sir, Dear Dr. Jones, Dear Mr. Jones, Dear Pastor Jones or Dear Father Jones.

If all this seems a bit complicated, just remember that the troublesome word Reverend is properly a descriptive word, and it is not a legitimate salutation. Please call me Mister!

Does God reward the righteous and punish the unrighteous?

REINHOLD NIEBUHR

WE HAVE all probably done some thinking about the main theme of this text: "I say unto you, love your enemies, bless them that curse you and pray for them that despitefully use you and persecute you; that you may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." *(Matthew* 5:44-45)

God's Forgiveness

The theme is the necessity of forgiving a foe and loving an enemy, a grace that is not possible except upon the basis of emulating the spirit of love and forgiveness in God himself.

I shall pass over this main theme in order to consider a second theme—that which is implied in the characterization of the love of God. The primary theme is an exposition of the very heart of Christian morality or, rather, its culmination in the forgiveness of sins. This is, to use Nicholas Berdyaev's phrase, the "morality beyond morality" in the New Testament *agape* concept.

The second theme is found in Jesus' daring conception that the impartialities of nature, which might be defined as amoral, are symbols to the faithful of a transmoral love of God. Our Lord declares, in effect, that the love of God is an impartial goodness beyond the calculations of good and evil, and beyond the measurements of rewards and punishments. In making this assertion he defines the providence of God as impartial to all moral concerns. It promises no special privileges to anyone. But, what is more important, it does not even promise special immunities to the righteous or threaten the unrighteous with punishment.

It must be noted that this kind of faith is almost completely contradictory to the "instincts" of religion that flourish inside, as well as outside, of the Christian church. At best this "natural" religion seeks to bring God on the side of any cherished human enterprise. It tries to give life a too simple moral meaning by the hope that God will reward the righteous and punish the unrighteous in the processes of history. Any such faith is bound to suffer shipwreck in the end. For the simple fact is that there is a moral content in history on the one hand, but on the other there is no simple correlation between the providence of God and our moral concerns, even the most legitimate moral concerns. In short, there is a "moral law" evident in history but history does not simply vindicate it.

One of the reasons one cannot look to the Scriptures as representing the final word of God in every one of its pages is because the Scripture is full of this debate between the "instincts" of religion and the gospel of Christ. The natural instincts of religion demand that my life be given meaning by a special security against all of the insecurities of life and that, if it seems as if punishment for evil and reward for good were not properly correlated in life, God will finally guarantee that they will be correlated.

This debate runs through the Scripture. There is the word of the Psalmist: "A thousand shall fall at thy side and ten thousand at thy right hand, but it (the evil) shall not come nigh thee."

Friedman-Abeles

A modern Job reacts to catastrophe in the New York production of play "J.B."

One thinks of the intercessory prayers that many a mother with a boy in war has prayed. I don't see how anybody can help but pray these prayers, the intent of which is that if there be "one thousand at thy right hand," let no evil come to my boy. What a natural prayer that is and how finally impossible.

"Natural" Religion

There are many such examples of very natural prayers. Has there ever been a conflict in the human community in which we have not felt that we could not fight the battle if the Lord were not on our side although, as Abraham Lincoln frequently observed, we were not concerned whether we were on the Lord's side? These are efforts of "natural" religion to close the great structure of life's meaning prematurely.

Much more justified, of course, is the other aspect of this sense of special providence. Not that God would give me special privileges, special securities against the other man but that, at least in a hazardous world where we cannot be sure that good is rewarded and evil punished, God should redress the balances. "Blessed is he that considereth the poor," are the words of the Psalmist, "for the Lord will deliver him in time of trouble." *(Psalm* 41:1)

I do not know how many people in the days when tithing was particularly popular were persuaded to tithe for such a reason. I remember a very nice businessman in my congregation, with a very simple faith, who started to tithe as a 12-year-old boy. He became a millionaire and was quite convinced that the millions were a reward of his youthful discipline. That was a better interpretation, at least, than to attribute his fortune to his virtue. But the interpretation was still too simple.

About the baneful effects of theories of special providence we can learn a good deal by studying the history of our New England Calvinists. Many of the contemporary strictures against these old Puritans are rather cheap and fail to consider their real virtues. But it can-

(Continued on page 33)

REPORT ON 16TH ANNUAL RACE RELATIONS INSTITUTE . . .

Process and Promis

HERMAN H. LONG

IN THE sixteenth annual Race Relations Institute at Fisk University we attempted to describe the current scene as it relates to racial, ethnic and religious minorities in American life in terms of the significant trends and important signposts of change.

The range of our considerations was wide, covering a background of moral and religious questions, together with political, economic and educational issues that bear upon the domestic racial problem, taking into consideration the status of groups such as the Puerto Rican and Indian-American populations that have only recently come to the forefront of national attention.

Important Changes

We were less concerned with whether one group is better off than another, or whether discrimination is greater toward one than another, than with the central fact that public practices and policies — which are in large part responsible for group inequities and disadvantages — are undergoing important changes under the impact of political, legal and economic influences.

We set our discussions in the general framework of social process, for we have come to realize that the history of intergroup relations has no point of termination, either in absolute victory or absolute failure.

At least three practical and helpful realities have emerged from our consideration of the racial and ethnic problem in terms of the perspective of social and political process. One of these has to do with national versus sectional definitions of the problem; a second with the significance of conflict and tension; and the third with the whole concept of "progress" in intergroup developments.

With respect to the first, I think it is rather clear that the discussions emphasized the national context of racial issues and process. We realized that sectional differences are in a basic sense special cases, though not unique, of the lag between democratic commitment and public practice. Just as population movement, interracial migration and shifts in concentration of minority group residence are in fact aspects of a greater process of social mobility, responding to varying economic demands in the national body politic, so, too, are the problems and issues we call racial.

The Negro population in the United States, for example, has become essentially a national population for the first time in history, as the result of its cumulative movement over a period of about two generations. As recently as 1910 the South accounted for 90 per cent of the Negro population. Some forty-odd years later almost two out of every five Negroes reside in the East, Midwest and West. This group has attained a distribution that is strategic to the outcome of national political contests, with Negroes having the potential of changing a balance of power in at least sixty Congressional districts outside the South.

The most basic of the problems we describe as racial — housing and employment — have taken on the character of Northern and urban problems, but not in an exclusive sense and only to the degree that public awareness, group conflict and uneasiness have taken on a special and unavoidable focus in these areas. The scope of racial propaganda is national and the economic forces that have a stake in its perpetuation are national.

Economic conservatism and political conservatism have a common interest in maintaining the *status quo* in political power as well as in group status. The destiny both of national politics and Southern politics is controlled by interparty coalitions in Congress engaged in a process of political bargaining with regional economic interests for concessions to the South on civil rights issues.

It was not mere rhetoric that led the Race Relations Institute to conclude that North-South comparisons are not only odious in any effort to define current intergroup and racial problems but are, in fact, unrealistic. They may even be conceived as a diversionary tactic aimed at neutralizing national opinion on matters basic to the national concern.

Broader Patterns

With respect to the second reality of race relations development we came to the conclusion that conflict and tension are not in themselves signs of deterioration or indications that the pace of desegregation should be slowed down. Where there is change in group status, vested status and economic interests are challenged and the tension that this produces is an almost inevitable by-product.

The most static and unyielding intergroup situation is one in which nothing is taking place, where the forces of change are immobile and where protest from the minority groups has been silenced. It is one in which liberal opinion is frozen in fear, where conformity has become compulsive and overriding and, indeed, where the resources through which democracy strengthens, vitalizes and improves itself have been either lost or seriously damaged. The task in race relations is to keep these processes alive, to prevent the forms of conflict that lead to lawlessness and anarchy, and to resolve public feelings of tension and anxiety into newer, freer and broader patterns of group association and adjustment.

We were confronted in almost every phase of our discussions with the question of what constitutes progress in race relations. I think there was wide concurrence in our discussions that progress in this field has been substantial and significant; it is, at the same time,

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Mr. Long is secretary for race relations of the CC Division of Higher Education and American Missionary Association. Photo by courtesy of the author. Fisk University is a member of the Congregational Christian College Council.

n Human Relations

Fourteen United Church members attended Race Relations Institute. Not shown: the Rev. Chester L. Marcus and the author.

relative. As change takes place, new standards arise, and the expectations the disadvantaged groups may have had for themselves in the past are supplanted by new ones. This new awareness of injustice and curtailment of opportunity in turn leads to new protests and efforts toward a wider and unqualified enjoyment of human rights.

In a fundamental and important sense this awareness must always catch the majority of the population unprepared because its orientation has been to some previous level of adjustment and partial understanding. For this reason, in a racial situation of dynamic and accelerated change, the majority is constantly asking, as it is now doing, what the Negro really wants. By the same token the demands and needs of the exploited, low-status and segregated minority groups are never satisfied.

There is no other answer to the question of what the Negro or any other minority group really wants than that he wants only to be respected as a human being and to possess the rights and opportunities that others seem to possess by their common humanity and social identity. Regarding some of the basic moral considerations that underlie our domestic racial problem, the Rev. Kyle Haselden defined three basic moral rights that are denied by present racial practices: "the right to have" (discrimination), "the right to belong" (segregation) and "the right to be" (stereotyping). So long as a situation of not having, not belonging and not being able to be an individual continues to exist, the obligations that the Judeo-Christian ethic places on our society remain unfulfilled, and moral injustice is perpetuated among those who remain outside the pale of acceptance. Racial justice, therefore, continues to require a voice of unswerving protest against all racial injustice—a voice that embarrasses the unjust and acts as a catalyst to action and change.

Wherever men meet, therefore, there must be a direct encounter with the problem of "spiritual segregation." Waste of human talent, underdevelopment of human potential in a society that professes to be egalitarian, the prevalence of job discrimination, injury to human personality and sensitivity, exclusion from decent housing and public schools, stereotyping and group defamation — these are only some examples of the denial of moral rights that the Judeo-Christian tradition has always repudiated.

It seems clear that in the perspective of the basic moral issue of race relations—as well as from the perspective of social process—the partial and temporary gains, the preoccupation with tactics and strategy, politics and opinion are in a sense secondary. New imbalances in the racial situation are constantly being created. New dissatisfactions constantly arise.

There is little comfort to the minorities, of course, in the realization that the struggle for equality of status seems never to be completed, that the goals seem to be forever receding or expanding, that victories are limited and partial, that the same battles against prejudice, ignorance, indifference and group stereotyping have to be fought again and again.

Continual Alertness

But it is a realization that prevents complacency and calls for continual alertness and action in both the political and social arena.

Even more, it exposes as totally inadequate the attitude of many well-intentioned groups in the majority population that they have "granted" rights to the minorities, made gracious and generous concessions, and that some degree of moral indignation is justified on their part if the minorities do not appear grateful.

The "right to be," as Kyle Haselden expressed it, is the right to be a person in all of the fullness and freedom of human personality with which God has endowed all of mankind, which he alone gives and to which no man has the right to add or detract. This challenge remains before all who believe in the full and equal rights of persons. We must continue to take into account the many and complex elements that enter into the problems of living, working and worshiping together, being educated and meeting together in dignity the common responsibilities of citizenship. To help bring in this day of freedom for all is a task of high importance to Christian citizens. There is no greater challenge to our skills and to our ethical and democratic commitment.

The "Doctor on Horseback" retires after forty years in Turkey

Dr. and Mrs. William L. Nute as they arrived in U. S. to retire after forty years of service in the Near East.

THE American "doctor on horseback" is home again. Dr. William L. Nute, 69, Congregational Christian medical missionary in Turkey for forty years, arrived recently for pre-retirement furlough with Mrs. Nute. They will make their home eventually in Auburndale, Mass.

Dr. Nute saw 11,000 patients last year at his mission clinic at Talas, Turkey, and in hundreds of visits to outlying villages.

Day and night the year 'round he rode on horseback to see men, women and children too ill to go to the clinic. It was never too late nor too cold for the doctor to get out his *yamche*—a great, heavy felt cape big enough to cover himself and most of his horse—strap on his heavy pack and ride off to see a patient. Usually he had already done a full day's work in the clinic when the call for help came and would be lucky to get a few hours' sleep before another busy day began.

Dr. Nute became a legend in Turkey —not as a "horse and buggy doctor" but as a "doctor with a horse and no buggy." And at each remote town the "doctor on horseback" became a symbol of renewed hope. When he rode into sight the call went from mouth to mouth *Doktor geliyor!* (the doctor is coming!) and half the population gathered to greet the wonderful man with the black bag. Those able to walk came on foot to the mountainside clinic or rode in carts or were carried on stretchers by their friends. At sunrise the line was already formed.

Forty-five years ago last June when young William Nute stood with his graduating class at Yale College the idea of missionary service was already strong in his mind. However, to test his conviction, he signed up for a short-term (three years) teaching post in Tarsus, Turkey, under the American Board of Commissioners for Foreign Missions, the overseas agency of the Congregational Christian churches. Out there he met Mary Christie Rogers, a missionary whose dedication matched his own, and they were married in 1915. Decided now on a lifetime of Christian service, he returned to the United States in 1917 to enter Columbia University College of Physicians and Surgeons. In 1924 he returned to Turkey, this time to stay and work thirty-five years.

Has the Talas Clinic been worthwhile? Says Dr. Nute: "Without a hospital the clinic seems pitifully futile in the face of overwhelming need. But in comes a woman we saw eight years ago. I look at her card and find that she had TB at the time. Her X-rays showed the left lung was affected. But she has followed the advice given her and now looks strong and well. She is full of gratitude for the help the clinic gave her. In spite of all the handicaps and limitations, the work is worth all that we can give it."

"A day's work in the clinic is full of incidents—sad, amusing, touching, astonishing," says Mrs. Nute, who kept the case histories. "If the doctor had success with an eye case from a certain village, then for a time he would have a string of eye cases coming to him from that village. From Jirlavuk he would get ears; from Akjakaya, hearts; and from another village, eyes. For in each of these places people have gotten the impression that he was particularly gifted in treating those special cases."

Mrs. Nute, born in Turkey of missionary parents, was commissioned a missionary of the American Board in 1908. A year later her first husband was killed in the Adana Massacre. She stayed on at Tarsus to work at a mission school and it was there that she met William Nute.

They have three children: Dr. William Nute Jr., who is serving under the American Board in Turkey on the Ankara University medical faculty; Maryly, Mrs. Lloyd Craighill Jr., who is serving with her missionary husband in Okinawa for the Protestant Episcopal Church; and Cyril, who lives with his family in San Diego. Mrs. Nute has a son by her first marriage, Dr. Miner Rogers of Wenham, Mass.

Now in the U.S. for retirement the Nutes have secured a station wagon and are visiting friends and relatives across the country. They take along blankets to sleep outside because they don't like to "stop early enough to find a motel" for the night. They will sail from the West Coast to Okinawa to spend the winter with their daughter Mrs. Craighill. In the photograph above Dr. and Mrs. Nute are shown as they arrived in the U.S. on the liner Queen Elizabeth.

MARTHA UNDERHILL

Miss Underhill is a member of the Boston staff of the United Church of Christ's Office of Communication. Photo by Walker Peck.

Laymen's Sunday offers lay members a special opportunity to witness to their faith.

J. KENNETH KOHLER

Laymen will occupy many pulpits on Sunday, October 18

CONGREGATIONAL CHRISTIAN and Evangelical and Reformed men of many churches will lead worship services and in some instances will occupy pulpits on Laymen's Sunday, October 18. A day celebrated by Protestant churches all over our nation, Laymen's Sunday is sponsored and encouraged by United Church Men, a department of the National Council of Churches. Both the CC Laymen's Fellowship and the E and R Churchmen's Brotherhood were among the eleven denominational lay organizations that organized United Church Men at Cincinnati in 1952.

Laymen's Sunday offers unique opportunities for men to witness for their faith and to speak their own words for Jesus Christ. The worship leadership and preaching of many of these men have given renewed impetus each year to the modern appreciation of a devoted, informed and vocal lay leadership.

Evangelical and Reformed men will speak in behalf of the 1959 Churchmen's Brotherhood national project on Laymen's Sunday. This envisions raising $30,000 toward building a school for refugee orphan girls on a hill overlooking Bethlehem in Jordan. The Talitha Kumi girls' orphanage was begun by the Kaiserswerth Deaconess Motherhouse of Düsseldorf, Germany, to help meet the desperate needs of homeless refugee girls.

The present inadequate buildings in Bethlehem house 137 girls but there are more than 6,000 on the waiting list. Ninety-five of the 137 residents of the home are refugees. Under the pressure of such need, Deaconess Najla Moussa has written of her great joy in the plans for the new building and in the promise of our men for financial support.

Land has been purchased in Beit Jala, a suburb of Bethlehem. Work on the first unit of the building has already begun and Dr. Reginald H. Helfferich, executive secretary of the E and R Commission on World Service, plans to be at dedication services for this unit on Christmas Day, 1959.

Free materials and helps for Laymen's Sunday may be secured by writing to the Churchmen's Fellowship, 1720 Chouteau Avenue, St. Louis 3, Mo.

Churchmen's Brotherhood's 1959 national project is to raise $30,000 for construction of a school for refugee orphan girls (above) in the city of Bethlehem.

The Rev. Dr. Kohler is executive secretary of the E and R Churchmen's Brotherhood. Photos by Monkmeyer and Samaan Sahar.

Dr. Rockwell C. Smith of Garrett Biblical Institute addressed delegates on the role of the church in "rural revolution."

Change and Crisis in Rural America

ELMER F. ANSLEY

A PORTRAIT of the farmer as a man in "gray flannels rather than the shining blue serge of yesterday" was painted recently by one of the country's leading sociologists. He spoke at the first Town and Country Convocation of the United Church of Christ, held at Oberlin College, Oberlin, Ohio, September 1 to 3.

Drastic Changes

Drastic changes in the farmer's attitudes toward education, government, the "city slicker" and even his wife and children were cited by Dr. William G. Mather, head of Pennsylvania State University's Department of Sociology and Anthropology.

These changed attitudes go along with and are, in part, caused by technological and economic changes so vast as to be comparable only to the industrial revolution. This note was sounded in every address, in the discussion groups set up to enable delegates to examine the situation as it confronts them and in informal conversations.

The nature and extent of technological changes in farming were dramatized by Robert Lewis, agricultural coordinator on the staff of the Governor of Wisconsin and former administrative assistant to Senator William Proxmire of Wisconsin. The racing advance of farm technology, Mr. Lewis pointed out, has so increased productivity both in quantity and quality that the increase has outrun both the "population explosion" and the vastly increased consumer purchasing power. Whereas there were six million farms in 1940 and there are four million today, two and one-half million farms would be enough to take care of present production needs in the United States.

Machinery and electricity have become a "must" on farms; drugs and chemicals are used for controlling growth and disease among animals and poultry; breeding has been advanced by the manipulation of chromosomes and the creation of hybrids; and farmers are even using sonic devices for measuring the fat, lean and bone content of animals. "Farming is no longer a folk art. A new kind of management is required," said Mr. Lewis.

He stated that the need for capital and the increased emphasis on uniformity of product and packaging brought about by the supermarket have forced families off the farm or into subjection to highly organized outside sources of capital and control. He called for a major policy decision by the nation to aid family farmers.

The moral issue, Mr. Lewis said, is whether "to transmute traditional rural independence into a democratic form of interdependence, or to acquiesce in the absorption of farmers into a proletarian crowd of employees."

Citing some of the consequences of these new farm methods, Dr. Mather said: "The farmer has produced himself into an interesting position. He has created a surplus of foods. His customers do not have to eat everything and anything he has to sell. The farmer is beginning to adjust his product to another person's wants. . . . He is being driven to take an interest in other people and their ways in order to get along with them."

Multiple Crisis

The first address of the convocation was made by Dr. Victor Obenhaus of the Federated Theological Faculty of the University of Chicago. He pointed out that the crisis in rural America is theological as well as technological and economic. This is due partly to the fact that Christian teaching and preaching have had more of an impact than many realize. "There is a large measure of uneasiness. We are not sure that the religious emphases so emphatically supported in immediately preceding generations are as valid as we wish they might be. . . . We have been forced into the position—and this is where the crisis comes—either of fulfilling our contentions and the implications of our religious expressions or admitting they

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Dr. Ansley is an assistant editor of *United Church Herald*. Photos by Andrew Stofan in Oberlin.

Report on Town and Country Convocation

are meaningless and stale platitudes."

Dr. Obenhaus continued: "Economic systems are not autonomous. They are the products of the purposes and wills of those who manipulate economic actions."

Human Questions

Dr. Rockwell C. Smith of Garrett Biblical Institute, Evanston, Ill., pointed out that "because country churches remind us of our past, they raise the appropriate questions, the human questions, about our future. Is it our destiny to go from one 'car of the future' to another, from fins to fins forever? . . . Can we develop a genuine sense of security among our people by making our neighbors around the world as insecure as possible? What is the relationship of standards of living to standards of life? The small, weak, inefficient, divisive, recalcitrant town and country church persists in its questioning. Its persistence holds aloft the banner of hope for us all.

"The church," continued Dr. Smith, "does not have an attitude toward the revolution; it is the proper revolution."

In all, six major addresses were presented at the conference. Delegates also met in small groups to discuss the issues raised and to ask questions. Reports from the discussion groups were then assembled by the Rev. Dr. Alfred C. Bartholomew, professor of rural church at Lancaster Theological Seminary, and presented to a panel for discussion before the delegates in Finney Chapel.

In an address on the final day, Dr. E. W. Mueller of the National Lutheran Council dealt with ways in which the church can fulfill its prophetic role in rural America. Following a panel discussion on the subject, Dr. Mueller gave a summary, emphasizing that the most urgent need is for people in rural churches to see the greatness of their mission. Many minor problems would then disappear.

The devotionals on the first two mornings and the Agape Meal during the last session of the convocation were conducted by the Rev. Clarence L. Jordan of Koinonia Farms, Americus, Ga. Dr. Jordan, a Greek scholar, pointed out that the two men who were hung beside Jesus on Golgotha were rebels rather than thieves, according to the Greek words, and that Jesus also was executed as a rebel. He was a revolutionary—and we need to examine what his revolution is.

A total of 267 pastors, fifty-four laymen, forty-four laywomen and forty-six national, conference and synodical executives attended the convocation, coming from thirty-two states, Puerto Rico and Japan. The advance planning and administration were directed by the Rev. Shirley E. Greene (E and R) and the Rev. Serge F. Hummon (CC), town and country secretaries for the United Church.

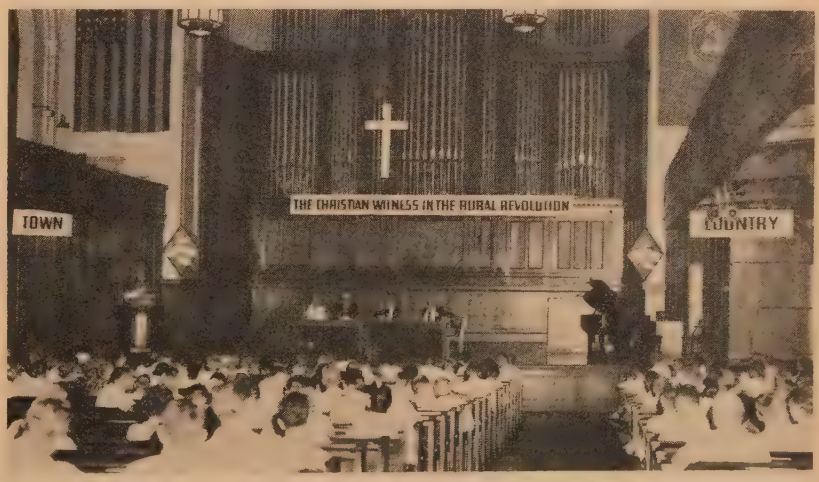
The world *première* of a new movie, "Shadow on the Land," took place during the convocation. It is a half-hour film showing the effect of new technical advances and economic forces on farm people—all of them members of a "typical" rural church and community. The film does not attempt to give answers but it raises questions designed to produce discussion. It shows that the "rural revolution" is not a remote event or an abstract theory but involves experiences of warmly human people.

Complex Community

The final address was given by the Rev. Dr. Purd E. Deitz, general secretary of the E and R Board of National Missions. He said that the need for careful planning on the part of the rural church has grown with the complexity of community life. "Faced with new conditions in agriculture and in nonurban life generally, the church is finding it necessary to open new channels of thinking and new points of view. A way must be opened for the creative winds of God to blow through the churches."

Although changes in rural life are taking place rapidly, the convocation appears to have been less a source of new knowledge for delegates than a moment of vision in which a perspective could be gained on the whole arena of revolution. There were fewer calls for wholly new action than opportunities to perceive the possibilities for action and to explore the spiritual resources available.

Leaders: Shirley E. Greene, Serge F. Hummon, David Maysles, Victor Obenhaus.



Finney Chapel at Oberlin College was scene of Town and Country Convocation held last month and attended by over 400 United Church ministers and laymen.

THEODORE A. BRAUN

United Student Fellowship Holds Final Assembly

MEETING in the fertile Midwestern cornbelt, near the pioneer Mormon and Oregon trails and the Pony Express route from St. Joseph to Sacramento, the United Student Fellowship at its national assembly in Crete, Neb., came to the end of one trail and the beginning of another.

Pioneering Spirit

Arriving by car caravan, train and plane, 200 students and campus ministers from all over the United States (including Hawaii) met on the campus of Doane College for this final U.S.F. conference. Warmed by the shimmering heat of a Midwest summer, they lost no time in confronting the conference theme—"Fire upon the earth: The mission of the church in the whole world."

Moved by the same pioneering spirit that had already sparked the United Church union on a student level many years before, the assembly voted unanimously to forfeit its life as a U.S.F. so that it might find new life within the United Campus Christian Fellowship, to be born at Columbia, Mo., on August 27, 1960. This new organization will unite the student fellowships of the International Convention of Christian Churches (Disciples), Evangelical United Brethren Church, United Presbyterian Church in the U.S.A. and the United Church of Christ.

The morning and evening worship services, led by the Rev. Robert L. James Jr., chaplain at Temple University, Philadelphia, set the tone of the assembly as the group considered the various results of fire—purification, tempering and so on. Biblical study on the subject "Vocation and work" was led by Dr. David J. Maitland of Carleton College, Northfield, Minn. Smaller discussion groups considered the implications of contemporary and biblical attitudes toward work and vocation and sought to come to a more vital personal understanding and commitment.

Dr. Ralph D. Hyslop, professor of ecumenical studies at Union Theological Seminary, New York, introduced the assembly to a fresh look at the world mission of the church. He challenged the students to become more sensitive to God's will and the world's need and to participate personally and vitally in the mission of the church, both at home and abroad. Dr. Hyslop said a Christian must ask three questions in every situation if he would act responsibly: Do I have a concern? Why? What action am I called upon to take and for what reason?

Other high points of the conference included an evening of personal testimonials and reports from those who had been on volunteer service projects during the summer (including inner-city missions, caravans, work camps and a European seminar). On another evening the Bishop's Company presented C. S. Lewis' *The Great Divorce*, a story about the impossibility of marriage between heaven and hell. The assembly closed as members rededicated themselves to a more faithful witness to God through the mission of the church.

New Officers

Elected to the executive committee for the coming year were: R. T. Henke, Purdue University, chairman; Allen Happe, Purdue, first vice chairman; Richard Redman, University of Washington, second vice chairman; Garry Robbins, Platteville State College, Wis., program and study chairman; Sibyl Rickenberg, University of Kansas, secretary; James E. Humphrey, Elon College, N. C., treasurer; and the Rev. James W. Ewing, Washington University, St. Louis, Mo., staff adviser.

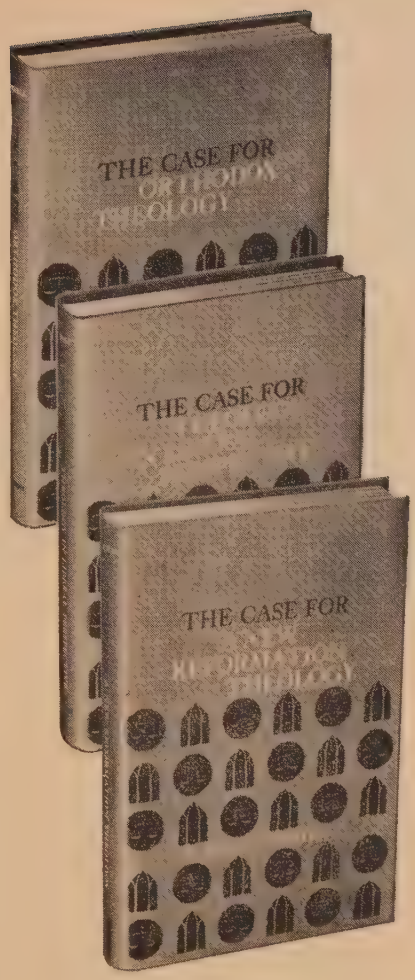
The photo shows Jack Lawton *(front, left)*, retiring U.S.F. national chairman, welcoming the Rev. Itubwa Amram to the assembly. Mr. Amram, who is pastor of the United Protestant Church of Nauru, an island in Micronesia midway between Hawaii and Australia, is studying at Union Theological Seminary in New York City this year.

Others in the photo are *(left to right, back row)*: the Rev. Hartland H. Helmich, St. Louis, co-secretary (E and R), national United Student Fellowship; Dr. Bryant Drake, Chicago, co-secretary (CC), national United Student Fellowship; Dr. Ralph D. Hyslop; the Rev. Robert L. James Jr., Philadelphia, Protestant university pastor, Temple University; and Chairman-elect R. T. Henke.

Theodore A. Braun, an E and R clergyman, is chaplain to the university at Pennsylvania State University, State College, Pa. Photo courtesy of Doane College, Crete, Neb., a member of the Congregational Christian College Council.

Three New Books Present . . .

WILLIAM L. BRADLEY



THE CASE FOR ORTHODOX THEOLOGY
By Edward J. Carnell
THE CASE FOR THEOLOGY IN LIBERAL PERSPECTIVE
By L. Harold De Wolf
THE CASE FOR A NEW REFORMATION THEOLOGY
By William Hordern
(Westminster Press, $3.50 each)

WESTMINSTER Press has rendered a service in publishing simultaneously three distinctive Protestant interpretations of theology. The liberal point of view is ably presented by L. Harold De Wolf of Boston University; the neo-orthodox by William Hordern of Garrett Biblical Institute; and the conservative by Edward John Carnell of Fuller Theological Seminary.

Careful Distinctions

It is interesting to see what each author both affirms and denies at the same time. Each cautions against the labeling of his position. Prof. De Wolf seeks to distinguish the true liberal perspective from current interpretations of liberalism made by many of its critics. Prof. Carnell draws a distinction between the conservative theology he espouses and the fundamentalism that is often confused with it. And Prof. Hordern warns the reader against mistaking "the new Reformation theology" with the popular picture of neo-orthodoxy as presented by its critics.

Each book has its particular merits. Prof. Carnell presents as concise an analysis of conservatism as can be found and his criticism of fundamentalism is more forthright and effective than any that has come from the camp of the liberals.

Prof. Hordern's first chapter gives a perspective on contemporary Protestant theology that should help every reader gain a better understanding of all positions. His particular facility in presenting dispassionately many points of view is well illustrated here. His book has also the advantage of making use of modern philosophical insights. In this respect Dr. Hordern's volume is more up to date than the others.

The great value of Dr. De Wolf's presentation lies in the fact that he develops a much more comprehensive system than do the others. He does much to correct certain misapprehensions about liberal methodology (though here he is a bit petulant), showing that most of the sweeping generalizations made concerning liberalism cannot be applied to any liberal theologian.

Some readers may be surprised to find how "orthodox" a "liberal" really is. He devotes a major portion of space to a working out of his position on the great doctrines of Christianity, showing how the many facets of the faith fit together, whereas both Dr. Hordern and Dr. Carnell are concerned primarily with questions of theological method.

It is interesting to observe that each of these men sees himself as occupying the middle ground between extremes. Perhaps this is one of the characteristics of our time even in theology—that we must always be the moderates, those who are midway between the extremes of right and left.

Broad Consensus

Prof. Carnell holds that his position marks the median between liberalism (which includes neo-orthodoxy) and fundamentalism. Dr. Hordern believes the new Reformation theology to be intermediate between liberalism and conservatism, with the latter being but a modified form of fundamentalism. Prof. De Wolf envisages his theology in a liberal perspective somewhere between humanism and conservatism, with neo-orthodoxy belonging to the latter as a kind of Ivy-League version. Each is careful to state, however, that his position is his own and is not the only credible one. And each recognizes the contributions that are to be made by the others. Together they present a broad consensus of contemporary Protestant thought.

How, then, can we characterize these positions as they are developed by their respective authors? If we begin historically with liberalism, the first to appear in modern times, we can say that it arose as a necessary and costly protest against a kind of sterile orthodoxy that substituted memory verses for true faith. Fixed beliefs in theology and narrow interpretations of what constitutes the Christian way of life had managed to

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Dr. Bradley is professor of the philosophy of religion at the Hartford Seminary Foundation. Book jackets by courtesy of Westminster Press, Philadelphia.

ANNOUNCING the new church-school curriculum*

FRANKLIN I. SHEEDER

SINCE the fall of 1952 a group of biblical scholars, Christian theologians, educators, editors and writers has been at work on a church-school curriculum for the United Church of Christ.

The educational staffs of the constituent bodies now forming the United Church have had the benefit of a series of consultations with experts in various disciplines including Bible, Christian theology, worship, educational psychology, child study, family life education, curriculum construction, communications, character research, psychiatry, design and format.

Estimable Scholars

Representatives of every board and agency in the two fellowships have shared their concerns and have indicated what they felt should be included in a church-school curriculum if their interests were to be served properly.

Professors Roger L. Shinn, Union Theological Seminary, New York; Harold A. Pflug, Eden Seminary; Allen G. Wehrli, Eden Seminary; Robert V. Moss Jr., Lancaster Seminary; Paul H. Vieth, Yale University Divinity School; Ross Snyder, Chicago Theological Seminary; Herbert G. May, Oberlin Graduate School of Theology; and Daniel Day Williams, Union Theological Seminary, New York, have served as a panel of professional consultants to guide us in our work through these seven years.

Our educational agencies and the people of the United Church will be indebted for years to come to the untiring efforts of these estimable scholars, who have given liberally of their time and counsel at every stage of the developing curriculum enterprise.

From the first, it was agreed that we would retain those aspects of the present Church and Home Series — Pilgrim Series materials that experience had demonstrated were generally acceptable. We were determined, however, not to forego improvements in our present materials merely for the sake of holding onto what was good. We realized that there was much to learn from the experiences of other denominations that are facing problems similar to our own; hence we studied with care the plans being projected and the actual materials being produced by all the major denominations. Our deliberate aim has been to provide the best that it is humanly possible for the United Church.

Allowance was made for a period of experimentation before the materials were published in final form so that any defects could be corrected on the basis of trial under practical working conditions. In the light of all these considerations, an editorial and production schedule was adopted that provided for release of the materials beginning with the nursery course for use in the fall of 1960, kindergarten materials in the fall of 1961 and 1962, and all other materials by the fall of 1963.

In order to have a common understanding of the educational and theological principles that should guide us in our enterprise, we began quite early to work out a statement we hoped would meet with general approval. This was not an easy task, but by 1957 we were able to publish "A statement of educational principles as seen in the light of Christian theology and beliefs." Primarily a working paper for curriculum writers and editors, this statement has been widely distributed among our constituency and we have received many helpful comments on it.

Two Terms

In due time a pattern for the curriculum emerged, which includes the following elements:

1. *Materials are being designed for a church-school year of two terms of five months each* — September through January, and February through June— *and a summer term of two months* — July and August.

Some of the considerations that led to this decision were:

(a) The present quarterly system makes it difficult to plan adequately for Christmas and Easter.

(b) The 5-5-2 plan coincides with the public-school terms and makes the church's program of Christian education easier to administrate.

(c) A five-months' unit offers opportunities to divide a course into sub-units

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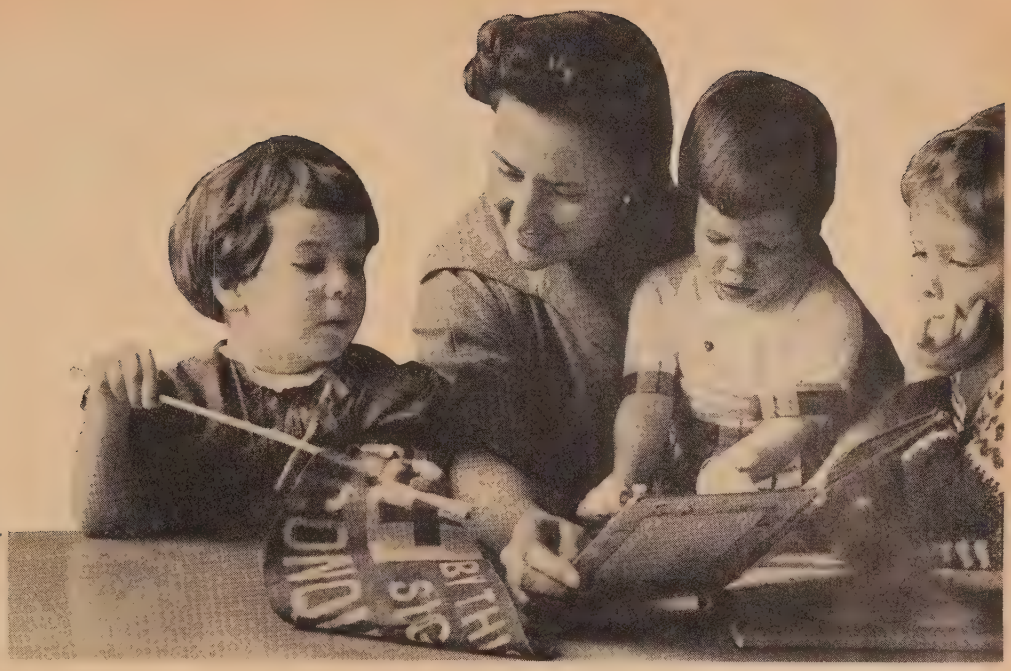
*This is the first of a series of five articles to be published in the *Herald* on the new church-school curriculum. Succeeding articles will be written by Roger L. Shinn, James F. Pfeufer, Phoebe M. Anderson, Carolyn E. Goddard and Merle L. Easton.

Dr. Sheeder is executive secretary of the Board of Christian Education and Publication of the Evangelical and Reformed Church. Photo by Three Lions, New York.



The nursery course will be ready for use in the fall of 1960.

for younger children and presents possibilities for better treatment of sustained units of study for older groups.

(d) Several other denominations are giving serious consideration to the 5-5-2 plan.

(e) Exploration of the possibilities of the plan with our people has led to enthusiastic endorsement of it, and limited experimentation with the plan has demonstrated its desirability.

Unifying Themes

2. *Materials will be graded on a two-year plan rather than on a three-year plan as at present.* Our experience with the lower junior materials has convinced us that just as this arrangement solves many of the problems in the children's division, so the extension of this plan to the young people's division will solve many problems now present in the junior and senior-high departments. In cases where our people prefer to continue on the three-year grading plan, suggestions will be made for adapting the materials to such a program.

3. *Materials are to be developed around six unifying themes:* Growing as a Christian, Exploring our Christian heritage, Christian living with one another, Responding to God's love, Belonging to the Christian fellowship and Living in God's world. These unifying themes provide a focus for the work of the various terms of the two-year cycle in respect to Christian activity rather than ideational content. For this reason they should be more appropriate than the present themes in use in the Church and Home and Pilgrim Series materials.

4. *Biblical content of the materials is being carefully checked* to insure proper grading for each age level and comprehensive coverage throughout.

5. *A general book will present the basic principles of the curriculum for pastors, church-school administrators and teachers.* This book is being written by Dr. Roger L. Shinn and is scheduled for publication and use beginning in the fall of 1962.

6. *Two Family Resource Books are to be issued*—one for use in homes with children in the 6-to-12-year bracket, the other for use with children in the 2-to-5-year bracket. We are presently producing the first type of Family Resource Book, which will be continued. The second type is new and we believe it has a real place in our program. The "home aspects" of our curriculum are of equal importance with what is planned for the church school, and it is our hope that parents will find these family materials indispensable in helping them to fulfill their obligations for Christian nurture in the home.

7. *A basic book for parents is planned.* It is intended for reading and study in the home, as well as for use in parents' classes in the church. It will deal with the development of the child from birth through the various age levels and will present a philosophy of Christian family life. The age-group charts presently available are an example of some of the data that will be included in this publication. A teacher's guide will also be available for use with parents' classes.

Attractive Format

8. *Audio-visual materials will be completely integrated with printed materials.* In the Church and Home—Pilgrim Series this has not been possible because of the time factor. In the United Church curriculum, planning for audio-visual materials has proceeded along with planning the printed materials. Annual audio-visual packets are in the course of production. These will include filmstrips, recordings, three-dimensional pictures, charts and other audio-visual features.

9. *All materials will be especially designed to attract attention and create interest.* The format of the books will be a decided improvement over the present series. There will be better use of color in the pupils' books, greater variety of type and more effective design and layout. In teachers' guides there will be greater emphasis upon why things are done, with more background

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rob Protestantism of its vitality.

Liberalism brought liberation through liberality. The Bible came to life as new literary and historical methods were applied to its study. A social ethic slowly supplanted the individualistic ethic of previous times. Persons became important and, in a very real sense, Jesus was rediscovered by this generation. A morbid preoccupation with sin (usually of a sexual type) gave way to a concern to attack sins, particularly those that affected society at large. The study of religion became something more than a mere interpretation of biblical texts without reference to the culture that had nurtured them.

Artificial Means

Fundamentalism was a reaction against this liberal movement. It was concerned lest the authority of the Bible be destroyed by too much study by those whose loyalty was not to the Christian faith. This was essentially a rear-guard effort to protect the Bible by artificial means of defense that could not be used with integrity in any other branch of academic study. To tamper with any part of the Bible—so it was supposed—was to question the veracity of God, whose word the Bible is.

Conservatism represents a more recent effort on the part of responsible scholars to combine an honest study of the Bible with the principle that the Bible is its own interpreter and authority. While seeking to use no external means of testing the Bible, these men aspire to academic integrity in their interpretation of the Scriptures. The most able of these scholars are to be found today in the Netherlands, and the Reformed Church in America leans most heavily upon their contributions.

The movement popularly known as neo-orthodoxy arose partially in reaction to liberalism and most especially to those forms of liberal theology that were pacifistic or humanistic. Conservatism has never shared in the liberal movement but the pioneers of neo-orthodoxy were nurtured in the liberal spirit. And it is true that even today they are more liberal than conservative in their approach to theology.

It is difficult to describe these movements in simple terms but perhaps it would be fair to say in general that what the liberal has tried to do is to open the Bible to the free inquiry of honest minds, the conservative to preserve the Bible from the dangers of unlicensed interpretation and the neo-orthodox to approach the Bible from a unifying principle of interpretation—the faith of the early church. Ultimately the liberal and the neo-orthodox arrive at a major point of disagreement as to the manner in which one should approach the study of the Bible. Each is reverent in his handling of Scripture but the liberal will hold that a scholarly, intelligent study will run parallel to faith, whereas the neo-orthodox will maintain that the attitude of faith precedes that of reason, and that the Bible must be interpreted in the light of a faith that cannot ultimately find its proof—or even necessary support—in reason.

If one compares these books on the question of faith and reason (De Wolf, chapter 1; Hordern, chapters 2-4; Carnell, chapters 2-3), he will see how differently these men approach the study of Christian theology.

Starting Point

Prof. De Wolf contends that although there are differences between revealed and natural theology—that is, between what we find revealed as God's word in the Bible and what we learn from philosophy—the two complement one another. Faith and reason are, so to speak, partners in the search for religious truth.

Prof. Hordern does not believe that reason as such can yield the information needed for our faith. It cannot prove the existence of God, for example, though we nevertheless continue to believe in God. Our faith is not antithetical to our reason, he holds, but it takes precedence.

Prof. Carnell "limits the ground of Christian authority to the Bible": Scripture interprets itself according to the principle of progressive revelation.

While Dr. Hordern's position seems to me to be the strongest of the three presented in this series, it contains difficulties that are beyond the scope of this article. Suffice it that his assumption that every form of knowledge requires a starting point of faith, while perhaps true in part, fails to distinguish between the hypothetical assumption by which a scientist is enabled to proceed and the life-or-death assumption upon which one grounds his religious faith.

In failing to see this, Prof. Hordern runs the danger of reducing Christian faith to a set of principles not unlike those of the other writers in the series. In fact, there is in all three books—even to a slight degree in Prof. Hordern's—a dependence on rationalistic thought that is foreign to the modern mood.

This series raises several questions in my mind. In the first place, it is doubtful if the language will be meaningful to the average layman outside conservative circles. This is unfortunate, but nonetheless it seems to be the case. Thus it is likely that the books will prove more useful to ministers and beginners in theology than to laymen.

Valuable Insights

Secondly, the series seems incomplete without a book that states the case for a theology that draws upon the combined insights of logical analysis and existentialist philosophies. Whereas Prof. Hordern's work has the merit of frequent reference to the contributions of philosophical analysis, it fails to take into account the way in which this school complements that of existentialist philosophy in providing valuable insights of an ethical and religious nature.

Finally, one thing the series has done for me is to illustrate how much Protestant thought lacks when taken out of the context of the whole spectrum of the Christian faith. We miss here the deep mystical and liturgical mood of the Eastern Church and the great warmth and humanitarian quality of the Catholic.

There is a kind of overly verbal quality in Protestant thought taken by itself, as evidenced by the fact that we find it necessary to remind ourselves constantly of the union of soul and body because somehow we can't live as if we believed in the essential goodness of God's material world.

We attempt to take seriously the sacraments, it is true (four times a year, at least), but it is not natural for us to live sacramentally because our world is far more Cartesian than we like to admit—a world of disembodied minds, a world of mathematics and ideas rather than one of pulsating vitality. It would be well if Westminster Press were to pursue this excellent course and invite members of the Anglican, Orthodox and Roman branches of the church to present their cases, so that we might come to know better the great height and depth and breadth of Christianity.

CHURCHMEN DISCUSS PEACE PROGRAM WITH THE PRESIDENT

O. WALTER WAGNER

United Church leaders who met President were Fred S. Buschmeyer, Ray Phillips, R. Norris Wilson, Sheldon E. Mackey, Huber F. Klemme, H. F. Reissig, E. A. Driscoll.

TELEGRAMS from the National Council of Churches come to my desk often to alert me that a church dignitary will be arriving in St. Louis or a television program needs announcing, but this one was different. Would I go to Washington to meet the President?

I am now at the Willard Hotel after a full day of consultations with our heads of Government—the President, members of the Senate, the staff of the State Department. With them 100 church leaders from our fifty states were privileged to launch the National Council's Nation-Wide Program for Peace.

Red-Letter Day

The early morning hours were spent on protocol and schedule. Before we set out, Dr. Edwin T. Dahlberg, president of the National Council of Churches and minister of Delmar Baptist Church in St. Louis, called on Dr. Eugene Carson Blake, past president of the National Council and stated clerk of the United Presbyterian Church, for prayer. It was a solemn moment and a right beginning for a red-letter day in the lives of all of us.

Present were the titular heads of thirty-four denominations that make up the National Council, representatives of the state and city councils of churches and members of the National Council's General Board.

We learned that the President would meet us in an off-the-record, no-press-allowed session and that the same rule would hold true for our luncheon with members of the Senate as well as in our afternoon session with the staff of the State Department. This would allow for the utmost freedom in discussion. Members of the staff of the Department of International Affairs of the National Council had worked three months preparing for this day.

We walked the short block and a half from the New York Avenue Presbyterian Church to the White House and were immediately ushered into the small conference room adjoining the President's private office. Then someone opened the door and I could see down the hall to the President's office. There he was coming toward us, smiling and chatting with Dr. Dahlberg. No one told us what to do, but at sight of the President we were on our feet and a thunderous applause greeted Mr. Eisenhower. I know now what they mean when they talk about "Ike's smile."

Dr. Dahlberg spoke briefly about the churches' Program for Peace and, in a way that only Dr. Dahlberg can do, he made us and the President feel the depth of the Christian faith as he assured the President of our prayers for him in these crucial days. Then Dr. Dahlberg said: "We invite you, Mr. President, to speak to us about your hopes for peace. We represent forty million Christians and we want to undergird your best efforts for peace."

The President spoke informally—without notes, without hesitancy. He looked refreshed and robust after his trip to Europe. He launched immediately into a delineation of the two ideologies struggling for supremacy in our time—the materialistic, atheistic, methodically controlled versus the democratic set of values, nurtured in freedom and dependent on the dissemination of facts.

At this point he turned to Dr. Dahlberg and remarked: "I said I'd speak a few seconds; but here it is already ten minutes and I'd like to say some more." Everyone joined him in laughter and encouraged him to go on.

What he then said was straight from his heart. He pointed out that the great, binding force of the free world is our common agreement that our highest values come from outside ourselves—an ultimate source. Now, said the President in effect, it is your function as church leaders to define our international objectives for peace in such terms that the taxi driver and the dock worker, the desk clerk and the man in the street can understand them.

Peaceful Objectives

I had a feeling that some theologians might say that the President oversimplified these objectives but I could not agree more with his challenge. We must be interpreters of our objectives of peace in terms that people can understand.

Senator Hubert H. Humphrey, a member of the First Congregational Church, Minneapolis, Minn., made a great address at our luncheon and left us with an indelible impression of his dedication to the use of surplus food for underdeveloped areas. The sessions with the Acting Secretary of State, C. Douglas Dillon, with Robert Murphy and with others of the State Department staff gave us insights into the problems of Laos, Berlin, nuclear testing and the failure of the Geneva talks. We came back well supplied with resource material for further study.

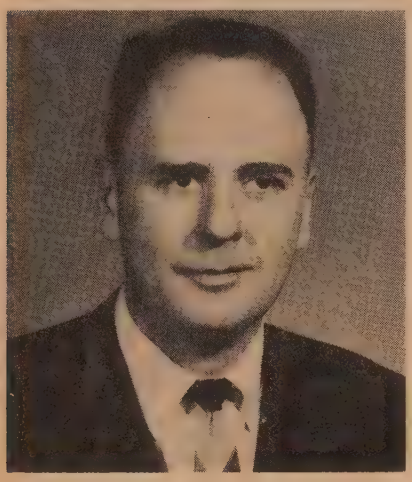
Now it is up to us to stimulate study of international affairs in every church across the country and in every council of churches. We will not fail if we remember that the President, Dr. Dahlberg and the one hundred church leaders who met in Washington were given an alternative—either to learn to work for peace, or civilization as we know it will not survive!

Dr. Wagner, an E and R clergyman, is executive director of the Metropolitan Church Federation of Greater St. Louis. Photo by courtesy of the author.

NEWS

WITHIN THE UNITE

LAYMAN APPOINTED TO BUILDING SOCIETY POST



JOHN E. MORSE, prominent attorney of Vancouver, Wash., is the new secretary for church building on the staff of the CC Board of Home Missions, with offices in New York City. He succeeds Dr. William K. Newman, who is now secretary of the denomination's Pension Boards.

In his new position, Mr. Morse will oversee the administration of the Church Building Loan Fund, which has assets in excess of $7,500,000, and of outstanding grants made to churches totaling over $6,808,000. In addition he will counsel with churches on problems relating to church building.

An active churchman, Mr. Morse is a member of Vancouver's First Congregational Church, where he has served with competence in various important capacities. He was formerly chairman of the building committee, which is guiding First Church in its relocation and new building project. Since joining the church in 1950 he has served as chairman of the board of trustees and as president of the Laymen's Fellowship. For two years he directed the Christian education program and in 1957 served as chairman of the church's pulpit committee.

In the Washington Congregational Christian Conference Mr. Morse has been a member of the conference board of directors for three years and has also served on the church extension and finance committees.

The Church Building Loan Fund aids new congregations just getting established as well as older congregations in need of new and larger facilities.

MISSOURI BROTHERHOOD MEN REPAIR PASTORS' HOMES

MEMBERS of the Churchmen's Brotherhood Federation of the Kansas City area spent several recent Saturdays putting new roofs on two of the cottages for retired ministers and widows of ministers maintained by the Evangelical and Reformed Church at Blue Springs, Mo.

Photo shows the men at work on one home, where they had to remove three layers of shingles, reinforce the roof extensively and then put on new layers of plywood, roofing paper and asbestos shingles. A week later they did a similar job on a second home. A third one, also badly in need of a new roof, will be repaired as soon as funds for necessary materials are available. About fifty men assisted with the work.

The Blue Springs Pastors' Home is a community of fourteen cottages and a chapel near Kansas City, owned by the Evangelical and Reformed Church and operated by its Board of Pensions and Relief. The Rev. Frank E. Stucki of Kansas City is the superintendent.

The money that the Pension Board is able to allocate annually for general maintenance of buildings and grounds at Blue Springs does not suffice to cover major repairs. The help of Churchmen's Brotherhood men, who each year give time for painting and other necessary work, is invaluable in maintaining the homes in satisfactory condition. Churches in the area also frequently send special gifts.

The E and R Board of Pensions and Relief operates another home for retired ministers and widows of ministers at Bensenville, Ill., near Chicago, where there are five cottages and a duplex. A recent legacy of $10,468 received by the board is being used for the erection of an additional cottage. The Rev. Dr. A. J. Munstermann is the superintendent.

GOD'S ACRES HARVEST AIDS OHIO CHURCH

THE members of First Christian Church of Berkey, Ohio, are busy harvesting the crops that they planted last spring on their 50-acre farm located a mile west of the church.

After the heavy rains of late May and early June had ceased, they brought their plows, disks and planters to the farm and by mid-afternoon of the second day had prepared the soil and planted 40 acres of soybeans and 10 acres of corn.

At intervals during the summer they again used their equipment to cultivate the fields. Heavy ears of corn forming on tall stalks and lush soybean pods gave promise of a bumper crop.

First Church has been planting its "God's Acres," as the people like to call them, ever since 1954 when several farmers expressed interest in renting a farm and turning over the proceeds to the church for use in improving its facilities. Profits have averaged more than a thousand dollars a year and have been used to purchase a new furnace for the church, storm windows, sanctuary lighting, a garage for the parsonage and two acres of additional land for use as a community park.

The project is made possible by the members' willingness to give their time and to contribute the use of their valuable farm equipment in the furtherance of God's work. At harvest time last year it was estimated that some $60,000 worth of equipment was in use at one time. The project itself and the fellowship have brought a new appreciation of the church, according to the minister, the Rev. John W. Bruce.

FORMER MISSION CHURCH DEDICATES SANCTUARY

A CHURCH that started fifty years ago in a crossroads community as a small, struggling mission church with fifteen charter members has now grown to be a strong congregation with over 500 members in what in the meantime has become a suburb of Reading, Pa.

As a special feature of its fiftieth anniversary celebration, Christ E and R Church in Temple, Pa., recently dedicated its new $180,000 sanctuary, with President James E. Wagner as the principal speaker *(see photo)*. Designed with a free-standing altar for liturgical worship, the new church seats 325 persons and, in addition, provides space for sacristy, choir room, parlor and administrative offices. The original building, erected in 1910, will be renovated as an educational unit.

Bill Eyrich

As a further feature of the anniversary celebration, the Churchmen's Brotherhood of Christ Church sponsored a commemorative cover bearing the seal of the congregation as well as the date of the organization and of the dedication of the new building. The stamps affixed were the one- and three-cent Lincoln commemoratives.

Five pastors have served Christ Church: the Rev. Dr. Henry H. Rupp, the Rev. Dr. Thomas J. Hacker, the Rev. Dr. Fred D. Wentzel, the Rev. Samuel Givler Jr. and the Rev. John C. Shetler, who has been pastor since 1951. The Rev. Dr. Charles E. Schaeffer, secretary emeritus of the Board of Home Missions of the former Reformed Church in the United States, participated in the organization of the congregation and, with President Paul T. Slinghoff of Reading Synod, was a celebrant at the fiftieth anniversary communion service. The scriptural theme for the anniversary celebration taken from the third chapter of *Revelation* was "Behold, I have set before you an open door."

Continued on next page ▸

FIELD WORKER FOR WESTERN SYNODS NAMED

The Rev. Arthur R. Achtemeier, for twenty-one years pastor of Zwingli and Washington churches, Monticello, Wis., has been called by the E and R Board of National Missions to serve as a full-time field worker in Dakota and Rocky Mountain synods. He began work on September 15. Mr. and Mrs. Achtemeier are residing in Scottsbluff, Neb., and will travel widely among the churches of these two synods.

The position that Mr. Achtemeier fills is a new one, created by authority of the E and R General Council, following a recent study of twenty-year trends in the synods. Although he is related administratively to the Board of National Missions, Mr. Achtemeier is commissioned to represent all the boards, agencies, programs and interests of the church in his field work.

Dean Louis H. Gunnemann of Mission House Theological Seminary was chairman of the study committee whose report gave rise to this appointment. Other members were the Rev. Dr. Carl W. Klein of St. Louis, the Rev. Dr. Perry L. Smith, Philadelphia, of the United Promotion staff and the Rev. Shirley E. Greene, St. Louis, town and country secretary of the Board of National Missions.

According to Mr. Greene, who directed the study, the committee's report called attention to several indications of progress and to remarkable evidences of strength and stability revealed by the churches of Dakota and Rocky Mountain synods in the face of difficult conditions. Among these were the vast distances involved, the minority status of the churches in the region, the declining farm populations in the counties where the churches are located, the fluctuating economy based on agriculture in a semi-arid climate, the inability of these synods to support a full-time president, the extreme difficulty of securing and retaining pastors for the smaller and more isolated churches, the distance and barriers confronting the dozen Canadian churches of Dakota Synod.

The new field worker will be responsible for helping the churches overcome these and other handicaps and increasing the strength of their witness in the Great Plains and Rocky Mountain regions. The synodical councils of both synods will serve

jointly as an advisory committee to the field worker, who will work in close cooperation with President A. W. Fruechte of Rocky Mountain Synod. Mr. Achtemeier is a graduate of Mission House College and Princeton Theological Seminary.

MASSACHUSETTS CHURCH INSTALLS ARTISTIC PEDIMENT

An original pediment sculpture, combining ancient and modern symbols in a pattern to be understood by children and adults alike, is being installed on the new chapel under construction by the Congregational Church of Needham, Mass.

In explaining the 14′ x 4′ composition cast, the Rev. Dr. Herbert Rhodes Smith, minister *(at right in photo)*, pointed out its sweeping acanthus leaves, representing the non-Christian background of the ancient world that found fruition in Christianity, and the "shield of faith" at the center, symbolizing the saving power of religion. Superimposed over the cross on the face of the shield are an open Bible and the famous "Praying Hands" of Albrecht Dürer. Above the shield is a dove with olive branch, reminiscent of Noah's Ark and symbolic of peace. It will eventually be painted in suitable colors.

William Masson

The design was made by Dr. Arland A. Dirlam, Boston architect, and was executed by Charles A. Pizzano, well-known sculptor of Medford, Mass.

The chapel on which this pediment is placed is a separate building connected by corridors to the main church and to the old church, which has been converted into a two-story hall for use by organizations of the church and the community. The chapel will be used primarily by the children of the church school as well as by youth groups. It will also be available for occasional services for adults and for small weddings and funerals.

The church school, one of the largest in Massachusetts, has an enrollment of 1,200. Church membership numbers 1,700.

Shown with the minister in the photo are Mrs. Walter D. Leach Jr. and John Eaton. Dr. Smith is holding 2-year-old Cindy Lou Fisk.

Walter Masson

MILWAUKEE CHURCHMAN AIDS DR. ALBERT SCHWEITZER

A UNITED Churchman is making the shift from slicing beef for businessmen and truck drivers in Milwaukee to preparing crocodile steaks for African patients in the hospital of Dr. Albert Schweitzer at Lambaréné, French Equatorial Africa.

Herman Leis, proprietor of the Stockyards Cafeteria and a member of Grace E and R Church, Milwaukee, says he is not making the trip "for kicks, but to help out in the best way I can." He will relieve the hospital chef while the latter enjoys a month's vacation.

Mr. Leis conceived the idea of the trip after the Rev. Dr. Reginald H. Helfferich, executive secretary of the E and R Commission on World Service, reported on one of his visits with Dr. Schweitzer. He described how hard Dr. Schweitzer's small staff is obliged to work and mentioned that the hospital chef had not had a vacation in four years. Mr. Leis immediately asked his pastor, the Rev. Adolf Friz, to write Dr. Schweitzer, offering his services.

The response that came from Nurse Ali Silver, who handles Dr. Schweitzer's correspondence, was in German and was not encouraging. Leis could read between the lines that no tourists are wanted nor do they want a cook who might upset their rather primitive methods, which have proved satisfactory through the years.

Undaunted, Leis wrote again, explaining that all he desired was the privilege of working for a great cause and that he would help in any way he could. Back came an invitation, written this time in English, to come to Lambaréné "without camera or tape recorder—just bring your own good self." There was also the suggestion that since he would be there in the dry season, Leis could try his hand at cooking crocodile steaks.

After that, Mr. Leis began diligently looking for crocodile recipes and learning all he could about Africa.

He was scheduled to leave home by plane about September 20, paying his own fare and expenses. He took with him gifts totaling several thousand dollars, which his friends sent along for Dr. Schweitzer. Included are contributions from the laymen's conference of the Wisconsin Council of Churches. Mr. Leis has been a member of his church's governing committee for six years. He has been a church-school teacher for many years and tithes his time as well as his money. He looks upon this trip as one way of expressing his gratitude to God for blessings he has received.

WORLD MISSION ROOM DEDICATED IN CONNECTICUT

THE members of First Church of Christ, Congregational, in West Hartford, Conn., feel that *Our Christian World Mission* is so vital that they have set aside a room to inform the congregation of what is already being done and to inspire them to do more to further the cause of Christ in the world. The redecorating and refurnishing of this room were done in memory of Millie Fulton Kottenhoff, through the generosity of her husband.

Although this room will also be used as a conference and committee room, it will serve primarily as an information and resource center for *Our Christian World Mission.* Magazines and other reading matter concerned with home and foreign missions, Christian service and Christian social action are on display and are available for use. Books on the current mission themes and other books on missions and Christian service may be taken out on loan.

The mural on one wall was designed and painted by Gordon MacDonald, a commercial artist and a member of the Congregational Church in Andover, Conn. He has pictured men of the several races of mankind who, with their hands firmly clasped together, encircle the globe. In the background are outline maps of the continents and superimposed upon the whole is a plain white cross. The mural is a constant reminder of the world concerns of *Our Christian World Mission* and of the sense of brotherhood that is inherent in the Christian faith.

On another wall is the Congregational Christian World Fellowship Map. Pictures, articles and letters from active missionaries are connected to the appropriate spots on the map by colored ribbons. G. Roger Wheeler is chairman of the congregation's commission on missions, and the Rev. Robert L. Meier is the minister.

Conklin

NEWS of the WORL

J.I.C.U. MARKS TENTH ANNIVERSARY

In 1949 Japan International Christian University existed only on paper. This year 775 students and 178 full- and part-time members of the faculty live and work in the modern buildings on the 312-acre campus outside Tokyo.

"Ten years ago we built this university to serve God and the people," Dr. Hachiro Yuasa, I.C.U. president (and a Congregational Christian) declared at the recent Founders' Day ceremonies in which he reviewed the past decade.

The university was conceived as a gesture of reconciliation between the United States and Japan because of the war and particularly because of Hiroshima, the large gathering was told. Beginning as an English-language institute, it developed into a college of liberal arts in 1950. With the graduation of its first four-year class in 1957, the Graduate School was opened along with the School of Education. This summer ground was broken for a $425,000 library with shelves for more than 157,000 volumes.

Initial funds for I.C.U. were raised in Japan, and included gifts from the Emperor, the Bank of Japan and former United States Ambassador to Japan Joseph C. Grew. Fourteen Protestant denominations in the United States contribute to its support through the Japan International Christian University Foundation, Inc. Among these are the Congregational Christian churches and the Evangelical and Reformed Church. Dr. Robert H. Gerhard, head of the university's English Language and Communications Department, is an E and R missionary.

CHURCHES' PART IN REFUGEE YEAR STRESSED

The "different patterns of a service that girdles the earth" were described to the Central Committee of the World Council of Churches when it met in August on the Island of Rhodes.

The success or failure of World Refugee Year depends on what the churches do, the council's Division of Interchurch Aid and Service to Refugees told the assembly. "The World Council is supporting W.R.Y.," declared the statement, "but we must have no illusions about the possibility of solving the world's refugee problems in one year. It is possible," it said, "that twice as much may be done for refugees in W.R.Y. as in normal years of indifference, but . . . every refugee believes that this is his year of solution, and millions of them are wrong."

Division Director Dr. Leslie E. Cooke outlined special work projects recommended to the churches by the division for action during W.R.Y. These projects require funds in excess of six million dollars, he said, "just for the things that have to be done."

Photo shows young refugee women in the village of Bettir, Jordan, near the Israeli border, who are being trained in sewing and other handicrafts under sponsorship of the Near East Christian Council to enable them to earn money by utilizing their skills in "homework" in their tents. They are typical of the 1,000,000 Palestine refugees for whom permanent resettlement appears to be politically impracticable.

RNS

MANY CHURCHES OBSERVE HARVEST FESTIVAL

THE meadows clothe themselves with frocks, the valleys deck themselves with grain, they shout and sing together for joy."

Such a statement is the keynote of the annual harvest festival that churches across the nation are celebrating this fall.

Special observances are being held to thank God for the bounteous fruits of the earth. Renewed appreciation is voiced for the Christian stewardship of the land and its rich resources.

The eighteenth annual service of worship was prepared for the National Council of Churches this year by the Rev. Richard O. Comfort, formerly with the council's Department of Town and Country Church but now director of village church work for Agricultural Missions, Inc. In the service thanks are given for the good seed and for the hands of those who prepare the fruits of the harvest to be used by man.

Forgiveness is asked because of the hunger, nakedness and suffering of fellow men, and Christians are called to dedicate themselves to a deeper appreciation of all who till the soil and harvest the grain and fruits.

Many churches make the harvest festival a parish day, concluding with services and dinner. Local farm groups, such as 4-H clubs, Farm Bureau, Grange and Farmers' Union, often share in such services. Flowers, fruits and vegetables are used as decorations and thank offerings as in the photo showing the chancel at St. Paul's E and R Church, Nashville, Ill. Later they are presented to homes, hospitals and other institutions.

MISS KAGAWA DIRECTS WORLD YOUTH PROJECTS

UMEKO KAGAWA of Tokyo, Japan, is the new secretary of World Youth Projects, a joint enterprise of the World Council of Churches and the World Council of Christian Education. Miss Kagawa will direct a program that involves forty projects in twenty-four countries. Through this support for projects outside their own countries and churches, young people have an opportunity to participate in international and interdenominational sharing.

RNS

Miss Kagawa has offices in Geneva, Switzerland, and in New York City. She spends several months of each year visiting the projects and consulting with youth groups. Summer service programs, leadership training courses, youth centers and publications are among the projects assisted.

Born in 1929, Miss Kagawa is a graduate of Kwansei Gakuin University in Kobe. She studied at the Training School for Lay Workers of the Presbyterian Church in the U.S. at Richmond, Va., and in 1955 received a Bachelor of Divinity degree from Yale University Divinity School. Miss Kagawa has worked as a newspaper reporter and is the author of a book, *Italian Sun,* published in Japan. From 1957 until her new appointment, she was co-director of the Student Christian Fellowship of Japan. A member of the United Church of Christ in Japan, she is the daughter of Toyohiko Kagawa, world-famous author and pioneer of Christian social work who has frequently lectured in the United States.

The Role of the United Nations

(Continued from page 6)

and Jordan, which last year at this time were at the center of the attention of the members, have been wholly or partly resolved.

A special report I have submitted regarding the United Nations Relief and Works Agency recommends the continuance of the activities of the relief organization with certain improvements in the present arrangements.

In the course of 1959 attention has again repeatedly been drawn to questions raised by present policies regarding the Suez Canal. While never losing sight of its ultimate objectives in this region, as repeatedly stated, the U.N. in these circumstances may make its main contribution to a solution of the Suez question by continuing to work for a reduction of tensions, for the avoidance of incidents and for such, at least, temporary solutions to limited problems as may be attainable and as may lead to further opportunities for continued progress toward these ultimate objectives.

Nuclear Tests

The most significant development in the relationship of the United Nations to its African member nations is the establishment of the Economic Commission for Africa. The Commission held its first session in the course of last winter. Its importance as a center for economic and social progress on the basis of United Nations principles and purposes is evident.

The discussions in Geneva among representatives of the United Kingdom, the United States and Russia regarding nuclear tests, which have been going on for over a year, are, quite apart from their general importance, of direct concern to the U.N. since they cover an aspect of the disarmament question of great significance. Whatever the final outcome, the progress so far made is to be welcomed as a valuable contribution in the direction of efforts toward disarmament, for which the United Nations under the Charter has the ultimate responsibility. At the invitation of the participating countries, the Secretary General has been represented at the talks from their beginning.

The disarmament question was also raised among the four powers during their discussions in Geneva regarding the Berlin problem and related matters. Since the adjournment of those discussions, further consultations have taken place regarding the way in which negotiations on disarmament might now be reactivated. It has been felt that work on this problem in the General Assembly or in a disarmament commission organized as a committee of the whole could be fruitful only if preceded by consideration within a smaller group with the participation of countries that have a position of particular responsibility in this field. Such a preparation, obviously, could take place within a body set up by the General Assembly itself or by the Disarmament Commission.

Alternatively, it could be organized independently on the initiative of, and by agreement among, some member governments. In the latter case, the discussion would not take place under a mandate of the U.N. nor on its behalf. In that sense it would be outside of the organization. This, however, would not mean that the disarmament question in any sense would be withdrawn from the organization, as in fact it could not be without violating the Charter. . . .

Naturally the United Nations in all circumstances retains its primary responsibility in accordance with the Charter were a situation to develop that is deemed likely to endanger international peace and security. The U.N. provided the foreign ministers' conference with practical assistance in various forms, in general equivalent to that offered to one of its own organs. This has been done at the request of the four negotiating governments and in consideration of the responsibilities of the organization to which I have just referred.

Training Activities

The period under review has been marked by the continuing efforts of governments and people alike to achieve improved living conditions for the great masses of the population. The Secretariat has issued the second survey of programs of social development and it presents a fairly encouraging picture and, on balance, inclines toward an optimistic view for the future.

Both for rural community development programs and for new programs to cope with rapid urbanization, the key obstacle in most countries is lack of trained personnel. The United Nations has been giving close attention to this problem and has made a number of technical studies on the content and methods of training personnel for a wide range of social programs. Training activities assume a central place in the advisory social welfare program.

With the active support of the Social Commission and the Economic and Social Council, I am forwarding to the General Assembly a request for increased resources for this program, particularly in the light of new demands from Africa. The increasing attention given by the United Nations Children's Fund to social services for children also offers new possibilities for helping countries train needed personnel in the social field.

The organizational facilities offered by the U.N. have certain characteristics that make them particularly suited to the conditions of underdeveloped countries. The Special Fund has a unique role to play: it has, in a sense, to carry one step forward the work of the expanded program of technical assistance into special fields suitable for capital investment. The basic policy as endorsed by the Governing Council will be to concentrate on resource surveys and feasibility reports that, it is hoped, will lead to the financing of projects from various sources. It will also assist underdeveloped countries in the establishment of basic training schemes that are indispensable if any investment policy is to be successful.

The expanded program of technical assistance approached its tenth anniversary with a record of having provided the services of some 8,000 experts and awarded over 14,000 fellowships to about 140 countries and territories. An important development in the past year was the accession of the International Atomic Energy Agency to membership on the Technical Assistance Board, involving as it did a significant extension of the scope of the program.

Refugee Problems

There was a further gradual shift in the geographical distribution of available resources, permitting increased aid to be given to newly independent countries as well as territories approaching independence, especially in Africa.

Members of the Assembly will recall that a year ago they approved my suggestion for an experimental program designed to provide governments, at their request, with experts to perform duties of an operational, executive or administrative character as temporary members of the public services of the countries concerned. This experiment began in January 1959 and the response has been even more extensive than had been anticipated. Over ninety requests have been received from twenty-eight countries and in many cases the governments concerned made it clear that their requests would have been more numerous had the scale of the experiment been less restricted.

World Refugee Year, which, in accordance with the General Assembly's resolution, began in June 1959, has now received the support of about sixty governments as well as of many nongovernmental organizations actively concerned with refugee affairs. Indications thus far suggest that substantial funds will be raised in the course of the year, that there may be in a considerable number of countries a liberalization of immigration legislation, that additional countries may ratify the Convention on the Status of Refugees of 1951 and that there will generally be a greatly increased public awareness of refugee problems.

LETTERS

Aloha, Ore.

TO THE CO-EDITORS:

The article by Dr. Henry P. Van Dusen on "The Holy Spirit and the United Church" (*See* United Church Herald, *September 17)* is one of the most significant, pertinent, persuasive religious pieces I have read. I consider it one of the finest things to appear in *United Church Herald.*

It is exceedingly well written. It is carefully reasoned, building from the groundwork of our current situation and relating the present to the history of the church and the Bible.

I thank President Van Dusen for the article and commend you for publishing it. We need more such articles to encourage an interested and literate laity.

Egbert S. Oliver
Oregon State College.

★

Pleasant Hill, Tenn.

TO THE CO-EDITORS:

My wife and I have read and re-read Dr. Howard F. Schomer's "Plea for freedom in General Synod" appearing in the September 3 issue. We would like to be among those who second this plea with very deep feeling and strong concern.

Our one major disappointment at Oberlin was the fact that the Executive Committee saw fit to bottle up the statement on our present world situation prepared by the "Friends of Peace." We feel that time will show that the matter of war and peace and possible alternatives to war are major problems overshadowing all others. The delegates to the second General Synod had a right to discuss these matters. A powerful denomination such as the United Church of Christ ought to be heard speaking in clear tones on the issues involved.

We also feel that the boards and agencies would be given real assistance as they face the difficult decisions they must make if there had been freer discussion of organizational problems and difficulties. We are happy that you as co-editors saw fit to give important space to President Schomer's clear and cogent statement.

Paul R. Reynolds
Minister emeritus,
The Community Church (CC).

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Westbrook, Me.

TO THE CO-EDITORS:

I read with great appreciation Dr. Henry P. Van Dusen's penetrating critique of our new Statement of Faith.

I find myself in hearty agreement with many of his observations and conclusions. . . . Yet I wonder if Dr. Van Dusen has permitted the words of the creed to carry their own full weight. "He bestows upon us" (that is, upon people and not just the organized church) "his Holy Spirit" (note also the present tense of the verb) "creating and renewing the church of Jesus Christ" (note again the form of the verbs) "binding in covenant faithful people of all ages, tongues and races."

By no means does this language, grammatically understood, indicate that the Holy Spirit created the church and afterward became the property of the church in the same way an aged parent sometimes becomes the property of his child. The Holy Spirit is "creating and renewing the church" and I presume that he has the power to do so through his work first through individuals both inside and outside the church as he did in the period of the prophets and apostles, during the Reformation, and continues so to do.

The language of the Statement of Faith allows all of the meaning that Dr. Van Dusen claims should be said concerning the Holy Spirit; but if the language is such that it would suggest that it is not talking about as much as it really is, then perhaps before it becomes static, the language of the Statement of Faith at this point should be revised.

Herbert W. Keebler
Minister,
Warren Congregational Church.

★

Souderton, Pa.

TO THE CO-EDITORS:

It seems to me that everyone is getting extremely sensitive *(See "Is it just good-natured fun?"* United Church Herald, *June 18).* If the minstrel shows perpetuate stereotypes of the Negro, what does Molly Goldberg, hanging out of her window talking to her neighbors, do to the Jews? How about the familiar picture of the Italian fruit vendor talking with his hands, or the German and his bumbling speech?

I wonder if the Negro is sensitive about minstrel shows—or if he will become sensitive because he is told that he should be?

(Mrs.) Geraldine Kulp

★

Chesterfield, Mass.

TO THE CO-EDITORS:

Dr. Schomer's "Plea for freedom in General Synod" was a most timely, incisive warning against a noticeable deviation from the course that we hopefully believed the General Synod intended to pursue. While great latitude was allowed for free expression, in the end the constructive suggestions made from the floor were shelved for the most part by approving the conscientious and devoted work of the commissions. Dr. Schomer's last paragraph reflected more than "one man's testimony of faith in the spiritual maturity of the General Synod. . . ."

We will watch with interest the treatment given to the many constructive suggestions that we know will be forthcoming from the churches and associations on the splendid proposed Constitution.

Allen H. Gates
Minister,
First Congregational Church.

★

Perry Point, Md.

TO THE CO-EDITORS:

In reply to Armstrong Hunter's request in "Is it just good-natured fun?" I see the minstrel show as one of the many subtle devices in which we appear to "honor" our colored brethren, but in which we actually reveal our belief that they are second-class citizens. In minstrel shows we laugh at them.

Ernest J. Melchert
Chaplain.

★

Owensboro, Ky.

TO THE CO-EDITORS:

Thanks so very much for the article "We are heirs of rich and varied tradition" *(See* United Church Herald, *September 3).* How inspiring and helpful it is to be able to share in the experiences of leaders of our denomination, such as the Rev. Dr. John R. C. Haas, as they represent us in world Christian fellowships!

One of the all-too-common temptations that comes to us as pastors is to be overwhelmed with the routine of a parish. So it is refreshing and stimulating for us in the local churches to have a report such as this, which reminds us of our respected heritage, and the growth and influence of the Protestant church in the world today.

J. Wallace Zink
Pastor, Zion E and R Church.

★

Annapolis, Md.

TO THE CO-EDITORS:

This past summer a group of men representing the company for which I work visited Russia and while there arranged to attend a Protestant church service.

Their guide apparently had never been in a church before, and the sermon that day was built around the conversion of St. Paul. The church was small and three services were held that morning. Our men reported that it was quite obvious that their guide was moved by the service, and during the rest of the tour kept asking questions about Christian beliefs and concepts.

The travelers expressed the opinion that much good could come from encouraging Americans who are visiting Russia to attend a church service, since this would give some of the Russian people an opportunity to come in close contact with our people, contact that could mean a lot in the promotion of peace and goodwill.

W. W. Falck
Member, St. Martin's E and R Church.

OBITUARIES

HAZEL BOARDMAN (MRS. THOMAS A.) ANDERSON, wife of the minister of Central Congregational Church in Atlanta, Ga., died on September 10.

Mrs. Anderson was one who found genuine self-fulfillment in the responsibilities and opportunities that came to her as a minister's wife, and qualified among those on whom others looked with affectionate admiration and regard. In addition to her husband, she is survived by two sisters, several nieces and nephews.

THE REV. LEE OTIS CARBAUGH, pastor of Rockingham Charge (E and R), Potomac Synod, Virginia, died July 24 at the age of 69. Educated at Gettysburg College and Lancaster Theological Seminary, he was ordained in 1916 and served churches in Pennsylvania, North Carolina, Indiana and Virginia. His widow, a son and a daughter survive.

THE REV. WALTER T. GROSSHUESCH of Madison, Wis., former E and R clergyman, died July 26 at the age of 71. Educated at Mission House College and Seminary and ordained in 1911, he served congregations in Illinois and Wisconsin and was field representative of the former Central Publishing House, Cleveland. In recent years he was no longer active in the ministry. He is survived by his widow and two brothers, one of whom is the Rev. Victor O. Grosshuesch, pastor of First Church, Colby, Wis.

THE REV. WELLINGTON M. LEININGER, retired CC minister, died in Ohio on July 28.

Ordained in 1919, Mr. Leininger was minister of churches in Norwalk, Mansfield, Ashland and Chagrin Falls, Ohio, and when he retired was minister of the West Park Church in Cleveland.

THE REV. WALTER B. LOUNSBURY, minister of the First Congregational Church of Malden, Mass., died August 1 at the age of 51.

Mr. Lounsbury attended Boston University School of Religious Education and Andover Newton Theological School. He served churches in Massachusetts and Vermont and during World War II became an Army chaplain. He then served the Squantum Congregational Church in Quincy, Mass., going from there to Central Church, Newburyport and in 1956 to Malden. He is survived by his widow, three sons and a daughter.

THE REV. HUGH S. MACKENZIE, retired CC clergyman and president of the Greater Chicago and Illinois Divisions of the American Association for the United Nations, died July 25 at Rochester, Minn. His age was 76.

Mr. MacKenzie was minister of the Morgan Park Congregational Church in Chicago from 1930 until his retirement in 1951. In recent years he served as interim minister of the Church of Our Master and the Stewart Ridge Community Church, CC churches in the Chicago area.

THE REV. JOSEPH S. STEELE, minister emeritus of Mayflower Congregational Church in Sioux City, Iowa, died July 10 at the age of 94.

Mr. Steele was ordained in 1892 and served many churches in Iowa during his long ministry. The present edifice of the Mayflower Church was built during his pastorate there. He is survived by two daughters and four sons.

THE REV. DR. ALBERT G. PETERS of Allentown, Pa., retired E and R clergyman, died July 23 at the age of 80. Educated at Ursinus College, Central Theological Seminary and Temple University, he was ordained in 1906. He spent his entire ministry in Pennsylvania. Surviving are his widow and four daughters.

THE REV. IRENE RUETENIK, retired Congregational Christian minister, died in Ohio on June 17.

Ordained in 1934, Miss Ruetenik served for several years as assistant minister of Pilgrim Congregational Church in Cleveland, Ohio. She later served the Denison Avenue Church in the same city. In more recent years and until her retirement five years ago, she taught religion in the Cincinnati public schools.

MRS. MARIE KIXMILLER SCHWEICKHARDT of Alexandria, Va., widow of an E and R clergyman, the Rev. Louis Schweickhardt, died June 21 at the age of 77. Mr. Schweickhardt, whose death occurred in 1957, served several churches in Ohio and was pastor of St. Matthew's Church, New Orleans, from 1914 to 1953. Mrs. Schweickhardt is survived by two daughters and four sons.

THE REV. GUSTAVE SPENGLER, retired CC minister, died recently in Polar, Wis.

Mr. Spengler's ministry was conducted in the German Congregational churches of Nebraska, South Dakota and Wisconsin. At the time of his retirement in 1935 he was minister of St. John's Church in Polar.

EDGAR B. STERN, chairman of the board of trustees and a founder of Dillard University in New Orleans, La. (a member of the Congregational Christian College Council), died August 24 at the age of 73. Funeral services were conducted by Rabbi Julian B. Feibelman of New Orleans' Temple Sinai.

For many years Mr. Stern had been one of Louisiana's most prominent business and civic leaders. His philanthropies were generous and widespread, ranging from active support of Dillard and other educational institutions to support of hospitals, Negro housing developments and state welfare projects.

Mr. Stern is survived by his widow, Edith, two sons and a daughter.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for August 1959.....$ 5,885.36
Income for three months ended August 31, 1959.....$22,672.62

New Curriculum

(Continued from page 21)

material provided for teachers. James F. Pfeufer, head of the Department of Design, Providence School of Design, Providence, R. I., has been engaged to design all materials.

10. *A carefully developed promotional plan will interpret the curriculum in meaningful ways to our people.* A "Looks At" series of pamphlets for ministers, superintendents, teachers, congregations and parents is in preparation. A National Pre-School Training Laboratory was held this summer at Elmhurst College at which ninety-two leaders were prepared to train workers in local churches to use effectively the new nursery material when it appears. *(See* United Church Herald, *October 1, 1959.)* Fifteen hundred Christian education associates are being recruited for similar briefing on other curriculum pieces as they are published.

More than eighty writers and artists from many sections of the country are now at work producing materials based upon course specifications that have been provided. Chosen with care, they have rich and diverse backgrounds and are experts in their special fields.

The nursery course, entitled "3's in the Christian Community," will be off the press about January 1, 1960. Sample copies will be available for study early in the spring and it is anticipated that all our church schools will be ready to use this new nursery material by the fall of 1960.

It is difficult to measure the time and effort being expended in the production of a church-school curriculum for the United Church, but we know that by the time the materials are published and ready for use in the church schools of our denomination, our two educational agencies will have spent well over one million dollars in prepublication costs. It has been our constant prayer that the final product will merit the enthusiastic acceptance of our church members and may be an important means of nurturing a new generation of Christians in their responsibilities as witnesses to the Christian faith.

Does God Reward the Righteous?

(Continued from page 11)

not be denied that their ideas of special providence proved to be the cause of their spiritual undoing. They were so sure that every rain and every drought, every vicissitude of nature and of history was a special reward for some virtue or punishment for some vice.

But living on a new continent and supported by a generous nature and expanding opportunities, the "rewards" for virtue were bound to be more numerous than obvious punishments for unrighteousness. Therefore the theory led to moral complacency, which transmuted Puritanism into Yankeeism and which established a rather unlovely strain of self-righteousness in our national life. This is apparent today whenever we consider the reasons for the fortunate position of the United States in an impoverished world.

Righteous Man

Against these too simple and too moralistic interpretations of the ways of God and the course of human history, we have some very telling scriptural refutations. Consider for instance the theme of the *Book of Job*.

Job was a righteous man who was not obviously rewarded for his righteousness. He suffered from one catastrophe after another. His friends, informed by too moralistic conceptions of providence, gently or not so gently hinted that God must be punishing him for some secret sin. But Job insisted that his life was righteous through and through. Job at first protested against this state of things in which he was convicted if he did wrong, but even when he did right he declared: "I also cannot lift up my head."

Finally God appeared to him out of the whirlwind and confronted him with all the mysteries of creation. "Wast thou there," God challenged him, "when I laid the foundations of the earth?" No, Job was not privy to the mystery of creation. And he was forced to admit that God's justice and seeming injustice was a mystery that must elude him too. He was forced to come to the conclusion that the meaning of life and the meaning of history under God's providence are enveloped in a penumbra of mystery.

In other words, any effort to spell out the meaning too simply in terms of rational and moral intelligibility is bound in the end to lead to a sense of meaninglessness. Job was finally overwhelmed by the sense of this combination of mystery and meaning, confessing: "I have uttered things too wonderful for me, things that I understood not, wherefore I repent in dust and ashes."

This answer of Job is the only answer for the skepticism to which the seventy-third *Psalm* confesses: "My feet were almost gone; my steps had well nigh slipped . . . when I saw the prosperity of the wicked. Their eyes stand out with fatness . . . and they say: How doth God know?" Another Psalmist answers this problem with the assurance that the wicked, though they may prosper now, will "not prosper in the end." In other words, we must wait on the long run of history and not take too short a view. Sometimes that helps but not always. For the long run of history may be as ambiguous as the short run.

Martin Buber has made an interesting observation about the special spiritual problems that we face in our kind of a world, where we cannot bring the structure of moral meaning in which we live to any simple conclusion. "When the Nazis ruled," he said, "even when they were at the height of their rule, I knew in my heart that they would fall, that they would be punished. But today we face an evil that is probably greater than the Nazi evil. But it is also quite obvious that it may last a much, much longer time, partly because it is a kind of evil against which our own goodness is not adequate. But whatever the reasons there is no simple moral conclusion to this contest."

Special Favors

These are the facts. It just "isn't so" that life is correlated into simple moral meanings or that you can validate the Christian faith by proving special acts of providence in yours or somebody's favor. We have a certain embarrassment about this issue in the great debate between Christianity and secularism. For though we are convinced that the Christian faith in the God who is revealed in Christ, and about whom Christ says that he is partially revealed in the impartialities of nature, is a true faith, a noble type of secularism has an advantage over us on any point where, to quote William James, "Christianity becomes an effort to lobby in the courts of the Almighty for special favors."

It is embarrassing to find that when a great actress, Ethel Waters, wrote her autobiography, *His Eye Is on the Sparrow*, the whole theme of which was God's providence, the book was praised as being a religious book yet there was not a note of charity or humility in it but only an absolute certainty that in every fight and in every hair-pulling contest God was on her side.

In a collection of sermons by a very popular preacher, sermon after sermon gives the assurance of special providence. They run like this: "I was speaking only yesterday to one of the great executives of New York whose name is so well known that if I mentioned it you would all know it. He said to me: 'Pastor, every time I engage in a big business deal I pray first of all to God.'" Of course every prayer was answered with success in his "deal."

Must we not admit that this is an expression of religious immaturity? This is not the Christian faith. This is natural religion. This is religion that borders on, and even falls into, the chasm of magic. The most primitive of all religions is a religion that cannot be distinguished altogether from magic. Magic is an effort to bend the forces of nature to the human will. Religion is always finally characterized by a humble and a contrite submission of the human will to the inscrutable will of God.

Stoic Courage

In contrast with this lobbying "in the courts of the Almighty for special favors" one must admit that there is an element of nobility in either a modern or an ancient Stoicism. Thus Marcus Aurelius said: "If so be the gods deliberated in particular on those things that should happen to me, I must stand to their deliberations, but if so be that they have not deliberated on me in particular, certainly they have on the whole and in general deliberated on those things that have happened to me. In consequence of this general deliberation I am bound to embrace and to accept them." This is what is called "stoic courage."

There is a certain nobility in it. It has no sense of an ultimate relationship to God beyond the vicissitudes of history that we deeply cherish as the final truth of the Christian faith. But as far as it goes is it not true? The modern man, particularly under the influence of modern natural science, sees this problem more critically, not necessarily from the standpoint of the Christian faith but just from the standpoint of the truth.

We do see that nature, whatever may be God's ultimate sovereignty over it, moves by laws. You can solve this problem, as even so great a theologian as the late Archbishop William Temple tried to solve it, by saying that what we call the laws of nature are merely God's "habitual way of doing things," so that if he doesn't want to do it in the habitual way he will do it in another way. This is surely a too voluntaristic conception of how the forces of nature work. An analogous proposition

Continued on next page ▸

Adjourned Meeting of General Synod

The adjourned meeting of the second General Synod of the United Church of Christ will be held at the Hotel Cleveland in Cleveland, Ohio, July 6 to 8, 1960, to consider the further report of the Commission to Prepare a Constitution.

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would be that my heart beats in the habitual way that I like to have my heart beat, but if I should decide to have it do something else I would have it do so. No, my heart has its own automatic processes.

A good part of our modern world comes to the despairing conclusion about this realm of seeming moral meaninglessness: "They care not any whit for pain or pleasure," these forces of nature "which seem to us the sum and end of all; dumb force in barren number are their measure; what will be, will be, though the great world fall. They take not any heed of man or man's deserving, reck not what happy lives they make or mar; go on their fatal way unswerved, unswerving, and know not what they are."

This is what the typical modern man will say—that life is meaningless because the forces of nature pay no attention to the whole drama of human existence.

It is not true that God gives special favors, nor is it true that there is a simple moral meaning in history and that the providence of God will inevitably assure the vindication of the "moral law."

In the case of the relation of God's providence to the processes of nature, Jesus specifically warns against the effort to extract simple moral meanings from the occurrence of "natural evil" such as sickness, death and catastrophes. "Master," they asked him, "who has sinned, this man or his parents that he was born blind?"

That is to say, what kind of moral meaning can be given to this natural evil? Jesus was outraged by the implication of the question: "I tell you neither this man nor his parents sinned, but that the works of God might be made manifest in him." In other words, these natural ills should not be interpreted morally but the question should be asked: What opportunity do they offer for God's grace?

Intercessory Prayer

This answer does not of course preclude the possibility of intercessory prayer in the case of the sickness of loved ones, particularly not when we understand the complexities of man's psychosomatic unity and the influence of the soul upon the body.

In the case of seeing God's meaning above our meaning in the great drama of human history, we must acknowledge on the one hand that life would be intolerable if there were not some moral vindications in history, if love did not prompt love and forgiveness did not encourage repentance, if the righteous did not sometimes enjoy the fruits of their goodness.

But we can never press history to give us a final answer to these perplexing problems. After all, we look at history from the standpoint of life having been given a meaning in the cross of Christ. That meaning transcends the processes of history, just as the cross represents the "defeats" of the highest form of goodness in history and the resurrection assures that "if in this life only we have hope in Christ we are of all men most miserable." Viewing life from the standpoint of the cross and resurrection we will not despair at the spectacle of righteousness suffering at times, not only despite its righteousness but because of it.

St. Paul binds the two aspects of Christian trust together very well in the words: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die we are the Lord's."

Dr. Niebuhr, a member of the E and R Church, is vice president of Union Theological Seminary in New York City and graduate professor of ethics and theology. Photo courtesy of Friedman-Abeles.

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AULER JR., HAROLD N., (M) Honduras, C.A., to 120 Clinton St., Tiffin, Ohio (furlough address).

BONTRAGER, JOHN K., chaplain, San Diego, to Third Tank Bn., Third Marine Div., F.M.F., c/o FPO, San Francisco, Calif.

BUSSE, EDWARD J., Highland Park, Ill., to 307 Remington St., Ft. Collins, Colo., pastor of Immanuel.

CRUSIUS, H. A., N89W16866 Appleton Ave., Menomonee Falls, Wis. (postal change).

DAVIS, RICHARD N., Kenmore, N. Y., to 215 Terrace Dr. E., Clearwater, Fla., pastor of a new mission church.

DEITZ, JAMES G., Xenia, Ohio, to 164 New Haven Ave., Woodmont, Conn., postgraduate study, Yale University Divinity School.

DETWILER, LAURIN E., 2621 Millville Ave., Hamilton, Ohio (change of residence).

DICKMANN, J. W., Louisville, Ky., to 242 E. Mechanic St., Shelbyville, Ind. (retired).

DUMIN, AUGUST, (I) to c/o S/Sgt. Paul Dumin, P.O. Box 741, Rosamond, Calif.

DUNN, H. STANLEY, Cattaraugus, N. Y., to 1036 N. 5th St., Catasauqua, Pa., pastor of Salem.

EHRET, LESTER A., Coplay, to R. 4, Easton, Pa., pastor of the Durham Charge.

FITZ, GEORGE S., Shirley, Mass., to 672 Wayne Ave., Chambersburg, Pa., associate pastor of St. John's.

FRANZ, CALVIN W., Gilman, to R. 3, Geneseo, Ill., pastor of St. Peter's.

GASS, ERIC A., (M) Kansas City, to c/o Board of International Missions, 1720 Chouteau Ave., St. Louis 3, Mo.

HAZEN, GEORGE A., 403 N. Mechanic St., Cumberland, Md., pastor of Zion (new).

HEIN, CHARLES T., (M) West Africa, to c/o PARS program, 49 Claremont Ave., New York 27, N. Y.

HOLLAND, R. THEODORE, (CC) Palmer, Mass., to 20 E. St. Vrain St., Colorado Springs, Colo., pastor of First Congregational Church.

HOLLINGER, HAROLD C., 107 Beverly Ave., Montrose Manor, Reading, Pa. (postal change).

JONES, MILTON D., 3566 Lytle Rd., Shaker Heights 22, Ohio (change of residence).

JONES, WILLIAM A., Lamar, Ind., to 23 Buttermilk Pike, Lakeside Park, Covington, Ky., pastor of St. Paul's.

KLOHR, DONALD V., Strasburg, Ohio, to 619 Columbia St., Burlington, Iowa, pastor of First Church.

KLOSTERMAN, KEITH C., Wellsburg, Iowa, to St. Jacob, Ill., pastor of E and R Church.

KOEHN, DONALD F., Campbellsport, to 4515 N. Lovers Lane Rd., Milwaukee 18, Wis., pastor of Calvary Memorial.

KUCK, DALE G., Campbellsport, Wis., to R.D. 2, Flemington, N. J., postgraduate study, Princeton Theological Seminary.

MEHRTENS, FRED J., Cannelton, Ind., to 712 Summit St., Schulenberg, Tex., pastor of St. Paul's.

MENZEL, EMIL W., (G) Division of Foreign Missions, 475 Riverside Dr., New York 27, N. Y.

MITCHELL, EDWIN J., 105 E. 19th St., Northampton, Pa. (residence address).

NOFFKE, WALTER W., 1211 W. Park Ave., Champaign, Ill. (change of residence).

PEXTON, THOMAS C., 2838 E. 126th St., Cleveland 20, Ohio (change of residence).

PFAFFMAN, PHILIP F., 126 Dixon St., Stevens Point, Wis., pastor of Peace (new).

REITZER, WILLIAM, 609 College Ave., Ft. Collins, Colo. (retired).

SCHERRY, ALBERT L., (E) 609 N. King St., Xenia, Ohio.

SCHROER, CARL F., West Lafayette, Ind., to 415 Ellsworth Ave., New Haven, Conn., postgraduate study, Yale University Divinity School.

STICKNEY, WILLIAM D., Milwaukee, Wis., to 231 Callan Ave., Evanston, Ill., postgraduate study.

WALBURN, MYLES H., (M) Wyandotte, Mich., to Makassar Seminary, Celebes Island, Indonesia.

WHITEBREAD, HOYT L., 102 Concert St., Keokuk, Iowa (change of residence).

WINTERMEYER, HERBERT H., 11333 St. John's Church Rd., St. Louis 23, Mo. (postal change).

WITT, WILLIAM J., Sarasota, Fla., to 834 Overlook Ave., Apt. 1, Cincinnati 5, Ohio (on leave of absence).

YEARICK, HOMER F., (M) Syosset, N. Y., to 204 Brevity Lane, West Lawn, Pa. (on leave of absence).

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BROWN, AVERY, Pleasant Grove and Union Grove, to Gibsonville, N. C.

BROWN, SAMUEL G., assistant, First, Stratford, Conn., to Swanzey, N. H.

CHRISTOPHER, CARMELA, to director of Christian education, Arlington, Jacksonville, Florida.

CURTS, ISHAM L., Community, Muncie, to Little Salamonia, Portland, Ind.

DANNER JR., HOWARD S., to associate, First, Binghamton, N. Y.

DAWSON, RICHARD A., Neighborhood, Palos Verdes, to College Heights, Bakersfield, California.

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FARMER JR., JAMES A., Oxford, Conn., to a new church, South Hayward, Calif.

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GIBB, MRS. LEONARD, to director of Christian education, Second, Beloit, Wis.

HAYDEN, KENNETH, Little Salamonia, Portland, to Community, Muncie, Ind.

HOELSCHER, DWIGHT A., director of religious education, Hillcrest, Whittier, Calif., to minister of Christian education, First, Prescott, Ariz.

HOOVER, CHARLES W., to assistant, North Shore, Milwaukee, Wis.

HORN, DANIEL V., E and R, to minister of Christian education, Plymouth, Miami, Florida.

HORNBUCKLE, KENNETH G., to First, Aurora, Illinois.

HOWELL JR., DAVID G., assistant to full minister, Grand Avenue, Milwaukee, Wis.

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KIMBALL, STUART L., associate minister of Christian education, Congregational Conference, to Colonial, Los Angeles, Calif.

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MC DOWELL, HENRY C., to a new church project, Miami, Fla.

MC GUIRE, JOHN, Methodist, to director of Christian education, First, Longmont, Colorado.

MC KNIGHT, WILLIAM Q., to Sterling, Veedersburg, Ind.

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MILLER, SAUL, First, Santa Barbara, to associate, Eden, Hayward, Calif.

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MUSSARD, FLOYD, to administrative assistant and youth director, Bay Shore, Long Beach, Calif.

NEWLIN, MRS. OPAL M., to New Hope, Greenup, Ill.

ORTLUND, RAYMOND C., to Lake Avenue, Pasadena, Calif.

OSTBERG, KARL W., associate, Pontiac, Mich., to Mayfair United, Toledo, Ohio.

PARKER, FLETCHER V., Mt. Holly, Ohio, to Clare, Mich.

PETERS, RONALD H., Mellott, Ind., to Stelvideo and Coletown, Greenville, Ohio.

PIERCE, MRS. VIRGINIA, director of Christian education, Harvard, Brookline, Mass., to director of Christian education, First, Bristol, Conn.

PINKS, BEULAH W., director of religious education, First, Hartford, Conn., to director of religious education, Church in the Highlands, White Plains, N. Y.

POWELL, J. THURSTON, North, New Bedford, to Tewksbury, Mass.

ROBST, C. RAYMOND, Hudson, Mich., to associate, First, Toledo, Ohio.

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EALAND, EVANS F., Oberlin Graduate School of Theology, to Canton Center, Conn.

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SINCLAIR, DONALD K., Ravenna, Ohio, to First, Sioux City, Iowa.

SLIGHTER, ALFRED R., Burbank, to St. John's United, San Francisco, Calif.

SMALLSREED JR., LEE J., minister of stewardship and mission, Congregational Conference, Los Angeles, Calif., to new church, Scottsdale, Ariz., December 1.

SNAVELY, FRANK R., to Community, Pleasant Hill, Tenn.

SNELLING, ROBERT A., Mentone, to Pilgrim, Oceanside, Calif.

STEAKLEY, RAY S., Manitou Springs, Colo., to Plymouth, Moline, Ill.

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STEM, CHARLES H., Harvard, Brookline, Mass., to Park, Grand Rapids, Mich.

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STRONG, ALVIN D., to Coventry and Irasburg, Vermont.

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VANCE, MICHAEL, to minister of youth, First, Los Angeles, Calif.

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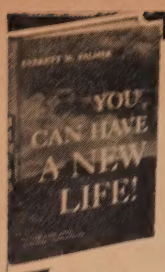

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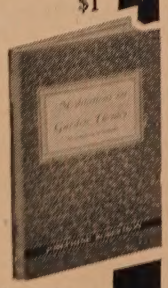

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COLE, FRANKLIN P., LaGrange, Ill., to study.

FOWLER, C. RAYMOND, associate, Claremont, Calif., to become an American Board missionary in Turkey.

RICKERT, MARVIN E., minister of Christian education, Berea, Ohio.

ROOT, J. BERNARD, Sanford, Fla., to Piedmont College, Demorest, Ga.

SHERRELL, RICHARD E., assistant, Claremont, to assistant chaplain, Associated Colleges, Claremont, Calif.

WILEY, JAMES E., Burnt Prairie, Carmi, Ill.

WOODRUFF JR., ROBERT T., North Miami, Florida.

E and R Installations

BAYLER, ROBERT L., pastor, Glenford Charge, Southwest Ohio Synod, August 30.

BAYLER, MRS. ROBERT L., associate pastor, Glenford Charge, Southwest Ohio Synod, August 30.

FELGER, FREDERICK A., pastor of the Berger Charge, Missouri Valley Synod, August 23.

HARGRAVE, WAYNE L., Immanuel, Lyman, Neb., August 16.

MILLER, DEAN R., St. John's, Alida, Kan., August 17.

RAINEY, JOHN J., Salem, Toledo, Ohio, August 23.

SCHUETTE, GEORGE A., St. John's, Trenton, Ill., August 23.

SELBERG, KEITH D., Zion, New Palestine, Ind., August 23.

E and R Ordinations

KELCHNER, RUTHANNE, First, Bethlehem, Pa., June 14.

KETTELHUT, ROBERT L., Zion, Evansville, Ind., June 21.

KRIEBEL, MARTHA B., Schwenkfelder, Palm, Pa., June 28.

LEFEVRE, MAURICE H., St. Paul's, Quarryville, Pa., June 28.

LOWE, HERBERT R., St. John's, Wyandotte, Mich., June 14.

MAYER, DONALD E., St. Paul's, Corpus Christi, Tex., June 14.

MECKSTROTH, NED A., Grace, Akron, Ohio, June 21.

NIEMAN, JOHN R., St. Paul Community, Homewood, Ill., June 21.

PFAUTSCH, LLOYD A., St. Peter's, Washington, Mo., August 17.

RABERT JR., WILLARD S., St. John's, Nazareth, Pa., June 14.

RATZLAFF, RALPH J., Christ Church, Milwaukee, Wis., June 21.

REDMON, THOMAS K., Immanuel, Ellinwood, Kan., June 21.

SCHAFALE, HERBERT M., Zion, Marion, Ill., June 7.

SCHEUER JR., GARRY A., First, Indianapolis, Ind., June 14.

SCHIEMANN, RICHARD, St. Peter's, Elmhurst, Ill., July 12.

SCHIPPEL, PAUL D., St. John's, Chicago, Ill., June 28.

SCHROEDER, ROBERT E., St. John's, Lyons, Ill., July 12.

SCHROEDER, WILLIAM R., Peace, Minnesota Lake, Minn., June 21.

SELBERG, KEITH D., Salem, Waukon, Iowa, June 21.

SHEFFIELD, CHARLES J., St. John's, Louisville, Ky., June 21.

SHIVELY, PHILIP L., St. Paul's, Sidney, Ohio, July 5.

UTKE, ROBERT A., Faith, Milwaukee, Wis., June 28.

WALTHER, EUGENE A., St. John's, Nashua, Iowa, July 12.

WEAVER, STACY I., St. Luke's, Lock Haven, Pa., June 24.

WEDEKING, RALPH W., First, Clarksville, Iowa, June 14.

WELSH, J. ROBERT, Christ Church, Bethlehem, Pa., June 7.

CC Honorary Degrees

COPENHAVER, CHARLES L., minister, Oneonta, South Pasadena, Calif., D.D. from Yankton College, Yankton, S. D., June 1, 1959.

MURRAY, PHILIP C., minister, First, Riverside, Calif., D.D. from Pacific School of Religion, Berkeley, Calif.

PETERS, ROBERT F. R., minister, East Cleveland, Ohio, D.D. from Defiance College, Defiance, Ohio.

Newly Vacant E and R Pulpits

Mercersburg Synod—Mt. Zion, R.D. 7, York, Pa.

Midwest Synod—St. Paul's, Council Bluffs, Iowa.

Northeast Ohio Synod—St. Paul's, Cleveland.

Northwest Ohio Synod—First, Galion.

Potomac Synod—Messiah, Baltimore, Md.

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Received into E and R Membership

EDGEWOOD UNITED CHURCH OF CHRIST, Burlington, N. C., by Southern Synod, June 19.

HAZEN, GEORGE A., Cumberland, Md., by Pittsburgh Synod, September 1, from the Congregational Christian churches.

MANTHEY JR., FRED R., Philadelphia, Pa., by Philadelphia Synod, May 8, from the Congregational Christian churches.

PFAFFMAN, PHILIP F., Stevens Point, Wis., by North Wisconsin Synod, May 14, from the Congregational Christian churches.

Changes in E and R Synod Rosters

In North Illinois Synod, St. Paul's, Deerfield, Ill., and St. John's, Highland Park, Ill., merged to become Trinity, Deerfield, Ill.

In Reading Synod, Christ Church, Barnesville, Pa., and St. Peter's, R.D., Barnesville, have been constituted the Barnesville Charge.

Dissolved

ST. PAUL'S, Manly, Iowa, by Midwest Synod, August 25.

ST. PAUL'S, Lingle, Wyo., by Rocky Mountain Synod, October 23, 1958.

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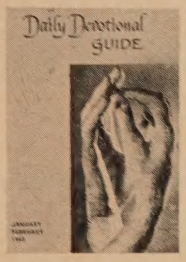

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